Record of Christian Work

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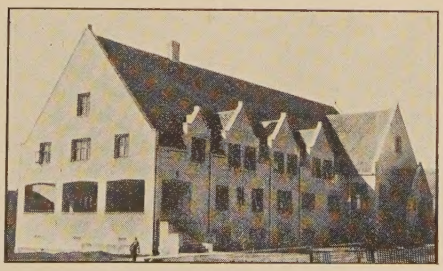
Brief American Notes. There are 6000 members in the **foreign-speaking Baptist churches in Chicago,** gathered in thirty-three churches and a number of mission stations.

Mr. Morgenthau, the American ambassador to Turkey, has been making **a first-hand study of American missions in Asia Minor and Syria.** No ambassador to Turkey has ever done this before. In his six weeks' inspection of mission stations and colleges he has been accompanied by Mr. W. W. Peet, of the American Board, Dr. F. E. Hoskins, of the Presbyterian Mission, and other American missionaries. Mr. Morgenthau is a New York Jew, who has an honorable record back of him for social service in the American metropolis. Before sailing he met the Continuation Committee on the Relations of Missions to Governments, which includes such men as John W. Foster, ex-Secretary of State, ex-Mayor Low, ex-Vice President Fairbanks, Admiral Mahan, and the Chief Justice of Canada. He was so interested in this conference that he urged a group of missionaries, on the point of sailing, to change passage to his boat, so that he might still further familiarize himself with mission problems. When this was found impossible, he transferred his own passage and that of his large family to the steamer on which the missionaries were to sail.

A site has been secured on the San Francisco Exposition grounds, on which an auditorium is to be constructed for the use of the Protestant churches of the nation. Preaching services will be held daily, and the leading speakers of Christendom are expected to be present during the summer. There will also be evangelization services in various languages of Europe and Asia, exhibitions of church work, and much else. It is proposed to build this auditorium in the form of a huge open Bible with entrances at the back—a perhaps risky architectural notion from the point of view of æsthetics, although otherwise appropriate.

The Lutheran churches of the United States are doing much for the Slavic peoples coming to us. This is appropriate since very many of these newcomers are themselves Lutherans. Thus one third of the Slovaks in Europe are of this faith, having suffered incredibly, first from Roman Catholic persecution and latterly from Magyar nationalist persecution. The **Slavonic Evangelical Union of America,** with headquarters at Freeland, Pa., carries on a considerable colportage work among Slovaks. The Slovak Synod in Pennsylvania reports 23 pastors, 30 congregations, 8730 communicants, 34 Sunday schools, and 11 students for the ministry. The Slav Mission Board of the General Council reports 6 pastors at work. Finally, there are 12 independent churches.

Episcopalians have built a **large hostel for students**—The Emery Memorial House—at the State University of Utah. It is provided with refectory, baths, auditorium seating 350, etc. The Mormon Church proposes to erect a similar building for its young men.



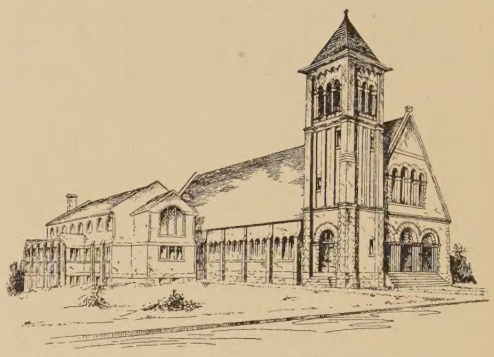
EMERY MEMORIAL HOUSE, UNIVERSITY OF UTAH, SALT LAKE CITY.

Messrs. C. K. and A. F. Huston, steel manufacturers of Coatesville, Pa. (the Lukens Iron and Steel Co.) have been taking into their employ men who have been saved from drink in the "Inasmuch" and "Galilee" Missions, Philadelphia. The men are received in Coatesville at the old Lukens mansion, fitted up for this purpose, and in charge of Mr. Alfred Jackson, who is both Christian worker and chief of police of the Lukens plant. Over 800 men have been assisted in this way. Coatesville, through the energetic efforts of Mr. Huston, has driven out its saloons. This naturally makes it a better place for undertaking an experiment of this sort.

East Side Jews have distinguished themselves by **outrages on the Broome Street Mission,** having gone so far as to declare that they would drive the missionaries from the quarter. Certain words of the judge of the children's court of New York seem, however, to have had a sobering effect on these fanatics. He expressed his horror that Jews fleeing from Russia to escape persecution should, on landing in free America, turn persecutors themselves. This utterance seems to have penetrated the synagogues and homes of the quarter. We learn that a young Jew, formerly participating in these window-smashings, has been converted to Christ in Canada.

Over a thousand Chinese, **the flower of their people,** are now studying in American schools and colleges. They are distributed in forty different institutions, and are likely to be joined by many more in the future. In the English universities and higher schools, 1200 young Hindus are at present matriculated.

The Madison Avenue Presbyterian Church, Albany, is **a brilliant illustration of Every Member Finance.** Several years ago there was a debt of $27,500 and a deficit of $1300 on current expenses. When the double envelope was introduced the trustees threatened to resign in a body, but were induced by the pastor to reconsider until after a year's experiment. When the year was up, for the first time in twenty-five

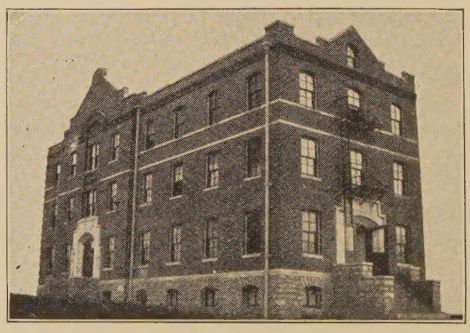


MADISON AVENUE PRESBYTERIAN CHURCH, ALBANY, N. Y.

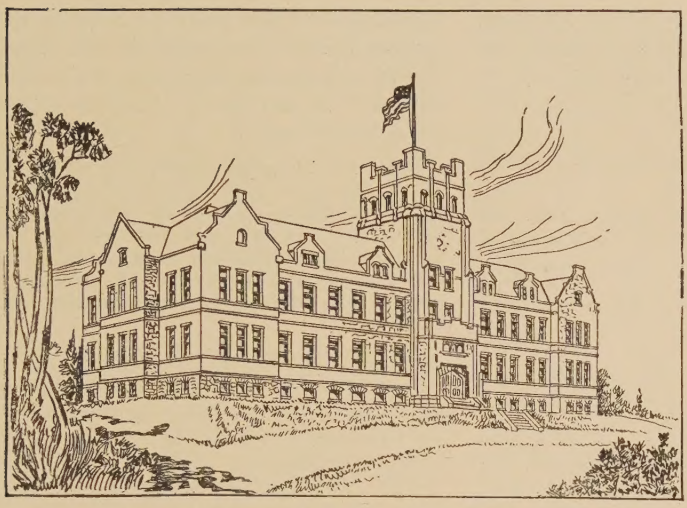
years, every bill had been paid, and the trustees carried over a balance; the mortgage had been reduced by $8500, and the benevolences doubled. For the first time in the history of the church no fair had been held for raising money.

Dr. Talcott Williams affirmed in his address at the Kansas City Student Volunteer Convention, that, **of 150,000 students in American colleges, 40,000 are taking mission study courses.**

Lincoln Institute in Lincoln's Birth-State. Berea College, Ky., was for many years an institution for the coeducation of blacks and whites. Hostile legislation, however, forced the blacks out of the school. A special institution has, therefore, been established for these on Hampton-Tuskegee lines, at Lincoln Ridge, Ky., twenty-two miles east of Louisville. The white people of Kentucky have contributed $75,000; the blacks of the state, $10,000. One thousand dollars came



MORRIS B. BELKNAP HALL (BOYS' DORMITORY), LINCOLN INSTITUTE, KY.

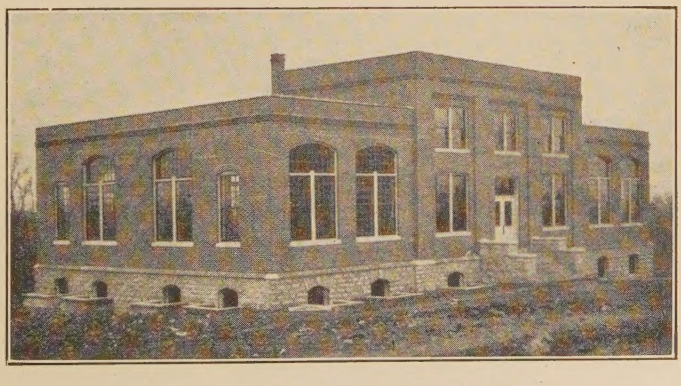


BEREA HALL, LINCOLN INSTITUTE, KY. (ADMINISTRATION, RECITATION AND LIBRARY BUILDING IN COURSE OF CONSTRUCTION.)

from the estate of the widow of that Colonel Shaw who fell while leading his Negro regiment in the assault on Fort Wagner. The Institute opened its doors October, 1912. It cannot longer be affirmed that the 260,000 Negroes of Kentucky are without a place where a Negro boy can learn modern agriculture, where he can get normal training as a teacher. The school has absorbed another Negro school and may merge with still another to form a strong central institution. It has 450 acres of bluegrass land in Shelby County. One hundred and twenty-eight selected students have been enrolled this year, and the number could, in five years, be increased to 500, if the proper equipment were at hand. The great importance of such institutions can be seen from the fact that, of the 7769 graduates of ten colored schools in the South, only ten have ever been convicted of a criminal offense. This is less than one eighth of one per cent of the whole number. Practically the printed reports of Negro lawlessness never show an educated Negro to be involved.

Kentucky Negroes to the number of 23,000 left the state between 1900-1910, often to settle in the slums of northern cities. In most cases this emigration was caused by a desire to get better education for the boys and girls. The State Agricultural School at Lexington is not open to Negroes; the farmers' institutes are practically inaccessible to them. Negro boys are unable to get apprenticed in bricklaying and other trades because of the hostility of white trade unions.

Lincoln Institute will supply all the needs suggested by these facts. It is a thoroughly Christian school. It will train teachers for the common schools of the state. It instructs not only its own boys in dairying, market gardening, stock raising and general farming, but conducts farmers' institutes which, in time, will do very much to lift the level of agricultural knowledge among the Negro farmers of the state. A state agricultural experiment station is being planted on its grounds. The Institute provides courses in mechanical engineering and carpentry, together with



INDUSTRIAL BUILDING, LINCOLN INSTITUTE, KY.

dressmaking, cooking, etc., for the girls. It will, if properly backed by the friends of Negro education, do for this border state what Hampton is doing for the coast states.

The Institute has an endowment fund, carefully invested, the income from which nearly pays the salary roll. It needs $11,000 annually from donations for current expenses. It is the only well-equipped colored school of any description in the entire state.

New England Epigones and a Japanese Christian. Japan has been having visits from Unitarians of prominence. One of these, Dr. Sunderland, has painted flattering pictures of Buddhism to Japanese audiences. Another, Dr. Peabody, sums up the impression of his voyagings in an address on the "Mission of Christianity in the Far East." It is interesting to compare this with an article by Dr. Uzawa of the Japanese Imperial Parliament and the Tokyo Bar, which appears in the *Churchman*. Dr. Peabody insists that the Christian missionary "is undertaking a hopeless task if he permits himself anything like the assumption of superiority or the attitude of scorn." Naturally,—if an assumption of personal, or national, or racial superiority is meant. But the only reason for sending missionaries to Japan is that the message of Christ is superior to all the faiths of the East and is to destroy and supplant them. It is to create new men where ethnic religions have failed to do this.

"The Buddhists of the Zen text," says Dr. Uzawa, "invite us to go to the central temple and learn to return to our true selves. But the true self in most of us is so marred and maimed that it is hardly worth returning to. For most people the true self is completely gone, and only Christ can restore it whole."

Professor Peabody thinks that those who go into the heathen world are doctrinally broadened by their experiences there; that "narrowness and rigidity which come of sheer ignorance of the world and a large horizon of experiences will give a larger view of God and the world." One is inclined to resent this application of the stock phrases to the Church's representatives in the East. We let it pass, however, and turn to Dr. Uzawa. Referring to Japan's great ambitions he says:

"No nation can make a universal appeal without the inspiration of a universal religion. That man cannot attain unto his best without religion is the teaching of all religions as well as Christianity. But Christianity is the one power that has enabled men to come to their best."

In other words, the immediate problem of Japan is, according to Dr. Uzawa, the assimilation of Japan to the universal religion, Christianity, in its evangelical presentation. This is very different from Dr. Peabody's theory that "the immediate problem of foreign missions is that of the assimilability of Christianity and its capacity to adapt itself to the traditions of those nations it wants to serve." Dr. Peabody talks of "forcing upon Orientals an alien tradition." Dr. Uzawa regards the Christian mission quite differently:

"The main reason why Japan needs Christianity is to cast out her devils. There are some among us who fancy that they have no devils to be exorcised, but they are much mistaken. Christianity supplies the (defenses) before which malign spirits flee. Without a religion of the right kind, man is hopelessly at odds with his environment."

"Christ," avers Dr. Uzawa, "has been a light to lighten the Gentiles beyond anything the world has seen." He knows this from Christ's influence upon his own inner life:

"I have been a Christian for twenty years, admittedly a very imperfect one. But I owe so much to Christianity that I can hardly be expected to do otherwise than to plead for it. When I say what this religion can do for a man I speak out of the seriousness and fullness of my own experience."

Changes of Front in the French Academy. The induction of the philosopher, M. Boutroux, into the French Academy gave occasion to certain remarkable passages in the speech of welcome delivered by the novelist, M. Paul Bourget. These portrayed the striking contrast between the attitude of philosophy in Taine's time, when M. Boutroux began his academic

career, and at the present. Then materialist determinism held unquestioned sway. As a consequence, the whole world of moral ideas was held to be "nothing but an epiphenomenon, an illusion superadded to the play of the immense cosmic mechanism. . . . . The distinction between good and evil presupposes that good represents an order and evil a disorder, freely chosen by man; that one should submit to the one and avoid the other. If one cannot do this, one has no responsibility for doing it.

"The dominant idea of scientism"—for so M. Bourget rather contemptuously characterizes scientific materialism—"is that the universe is explained by itself; that there is between the phenomena of which this universe is the sum an uninterrupted continuity. The facts which we call inferior explain those we call superior. The physico-chemical world, for example, explains the biological, which in turn explains the psychological and moral. But does this hypothesis, which it is pretended rests wholly on facts, conform to facts? You (i.e., M. Boutroux) have tried to show that it does not. You have championed the idea of discontinuity. You have supported your opinion on observation and on analysis. You have established the fact that there are stages, orders of facts, wholly irreducible the ones to others. Physico-chemical facts are of one order, biological facts of another, psychological and moral facts of another. The higher is not born of the lower; it is superimposed upon it. The term science, which gives us the illusion of a unity in the objects of thought and of thought itself, corresponds to nothing. There is no science; there are sciences, each with its own method, because each has its own object. . . . . The higher, since it does not issue from the lower, can exist only as a result of an individual creation. The old adage, 'Nothing is lost, nothing is created,' has lost its absolute value. . . . .

"Seated in the place which I have the honor to occupy to-day, Renan, on receiving Cherbuliez, spoke of the old beliefs which he considered to be on the point of disappearing and said: 'It is these formulas (i.e., the Christian) to which, nevertheless, we owe the remains of our virtues. We live of a shadow, of the perfume from an empty vase. After us they will live from the shadow of a shadow.' Then dissimulating under a smile, as he was wont to do, his anxieties for the future, he continued: 'I fear at times that that will not be an easy task.' Renan was deceived. He spoke thus thirty-two years ago, and behold the sacred vase, the Grail from which our forefathers drew strength and hope, filling again. New generations are rising for whom afresh the height is peopled with stars, generations whose best representatives are, while insisting on the verification of thought in life, yet again believing while not ceasing to know."

The Bankruptcy of "Mere Morals."

The experiment of a religionless ethic works itself out more rapidly and more obviously in France than it easily can in America, saturated as our land is with evangelical traditions. It is not long since the French freethinkers were scratching the name of God from school reading books and pushing to the fore school manuals of the most materialist type. The results are frightening them, and the more conscientious are frankly acknowledging the pedagogic failure of any system of "mere morals." *Le Christianisme au XX Siècle* tells the story of M. Defrenne, president of the alumni of the Normal School of Paris, author of a widely used "New Course in Pedagogy," and coeditor of the most important French pedagogical review, *La Revue de l'Enseignement Primaire.* In his earlier phase he advocated the purest materialism in school teaching. Man is but the cousin of the chimpanzee and gorilla; God, the superstition of an earlier age.

"That of which we are most sure is that there is no Providence, no creation, no purpose in the works of nature. These are the most assured results of science and are most usefully and legitimately introduced into the teaching of the schools."

Further than this, absolute ethics are, according to the earlier M. Defrenne, a fiction; conscience a mere development of animal fear.

Latterly, however, this French normal professor and inspector of primary teaching has been hedging.

"The methods of education generally employed to-day," he confesses, "have lost their attractiveness in emptying themselves of religious tradition, for the religious tradition, being essentially the human tradition, is eminently fitted to train men. That the religious tradition is more adapted for men than the philosophical tradition on which the official moral teaching in the schools is based, I have felt very strongly of late."

M. Defrenne then recounts visiting the schools and listening to the attempts "to erect the Kantian edifice on the mystic tripod of will, liberty and responsibility." He contrasts this with the story in the village church.

"Full of teaching—of the cradle of Bethlehem and the birth of the Son of Man—eternal food for pity, hope and human consolation. In which (of the two) are the vibrant impulse, the word truly human—in which the gloomy and chill abstractions?

"When Robespierre displaced the crucifix of Nôtre Dame with the form of a gracious woman, he doubtless imagined that he was substituting for an abstract and mystical cult, a religion of humanity. And yet it was the woman who represented the deceptive phantom, the mirage, the smoke—the copper cross which symbolized the Being of flesh and blood before Whom have kneeled, and will kneel for ever, the generations of man, because He lived our life, was born as we in grief, suffered our death; because if He is God He is man also, Man Himself."

M. Defrenne now advocates "giving a large place in the schools to the thought, sentiment, and acts of the Christian religion." He is intensely dissatisfied with the banalities of the official school ethics.

"I avow to our confusion and our shame the poverty of the teaching which we give our scholars, the narrowness of spirit which characterizes certain of the matter which we put in their hands, the baseness of soul in publishers and authors, which certain changes in the manuals witness to, finally the pure ignominy of various falsifications."

The Same Conclusion in the Far East. After a generation of experiment with religionless education, Japan is coming around to similar points of view. Baron Sakatani, mayor of Tokyo, addressed the gathering of the Three Religions and Educators. As reported in the *Japan Evangelist,* the substance of his remarks can be thus summarized:

Japan has come to a turning point in her history. "Educators have taken off their helmets and surrendered to religionists." I myself was brought up in an atmosphere deeply prejudiced against Christianity and this was true of most Japanese of the Samurai class. It is not strange, therefore, that the leaders of the nation, both political and educational, determined upon their policies with small regard for religion. That attitude has been maintained for fifty years. For fifty years the attempt has been made to get along without religion, both in educational and in social reforms.

The attempt has been made for fifty years and has failed. It is now admitted that religion is essential to the life of both the individual and the nation. That is the significance of the Religious Conference held last year at the invitation of the Minister of Home Affairs and of the one recently convoked by the Minister of Education. That, too, is the significance of the transfer of the Bureau of Religion to the Department of Education, a change apparently simply one of administration, but in reality one full of meaning. It means that a moral crisis in the history of the nation has arrived; that a great moral need is pressing, and that the fact is recognized that this need can be met only by religion.

Professor Inoué, who spoke at the same gathering, is the author of a work on the "Conflict of Education and Religion" and as a scholar has been recognizedly unfriendly to Christianity. He indeed demurred to religion in the schools, but insisted that it is indispensable in the family and in society at large.

Dr. Ibuka, who was present and reported these speeches, declares this change of attitude toward Christianity among the representatives of Old Japan to be nothing short of a miracle.

From the Life of Contemporary Continental Catholicism. The Christian Trades Unions of Germany are constituted of both Protestant and Catholic members. This fact is an eyesore to Ultramontane Catholics, who seek, on every occasion, to isolate their people from fellow citizens of other faiths. There has, therefore, arisen a decided group *pro* and *contra* in the Roman church in Germany

—the enemies of coöperation with Protestants forming the so-called Berlin tendency, the supporters of coöperation (with the powerful backing of the Cologne *Volkszietung*), the Cologne tendency. The former party has the Pope on its side as a matter of course, yet it has been routed notwithstanding, in the first preliminary contests, notably in a recent legal decision in Cologne. Of these developments the *Schwäbische Merkur* writes:

"The stiff attitude of the inter-confessional trades unions amounts to nothing else than an abandonment of the Ultramontane system, according to which there is for Catholics no field of free and independent activity. The Cologne tendency is a delightful step to the bettering of the relations (of Catholics with other Germans) and to the vital incorporation of the Catholic element into the national and cultural organism. While Windhorst could say without opposition on Catholics' Day, 1879: 'Every Catholic is Ultramontane, and he who is ashamed of it is no real Catholic,' the Cologne leader, Julius Bachem, demands the elimination of the word Ultramontane from the political lexicon as an insult to Catholicism. Martin Spahn, another leader of the Centrum, writes: 'What stirs us to-day is a great conscious movement for reassimilation of German Catholics to contemporary and national life.'"

The Roman Church is seeking diligently to rehabilitate itself in France and seems to a certain degree to be favored by the periodical swing churchward after an era of active anti-clericalism. One hears of the conversion of de Gerbier and Gaillard-Bancel, who have left the bar for the seminary, of the indisposition on the part of the Academy to receive freethinkers, of the passage of the *Revue des Deux Mondes* to Catholic control. More important is the influence of Catholicism on primary education. About one quarter of the 4,000,000 school children in France are being educated in Catholic schools without subsidy from the state. In 18 departments the average reaches 50 per cent of the children; in Lozère 84 per cent.

On the other hand the seminaries are terribly depleted of candidates for the priesthood. In 1911 there were but 1011 as against 2077 before the Separation. This tendency is so strong that Rome has been obliged to forbid French seminarists going into the religious orders—hoping in this way to increase the number of parish clergy. After all, the renascence of Catholicism, if so weighty a word can be given to a passing reactionary tendency, is not spiritual, but political and external. Marc Sembat, a French deputy and freethinker, "distrusts a religious renascence which is too distinguished" and asks if the present one is marked "by an awakening of mysticism among the people, if the men and women of the people have become more fired with love for God, if the sentiment of duty is more imperious—selfishness, vanity, pride diminishing." To ask the question is to answer it.

Bible Society Notes. The American Bible Society has **1200 colporteurs and correspondents** distributing the Scriptures.

The largest **circulation of foreign Scriptures in the United States** during 1912 was in Italian—77,000 volumes; Polish came next with 55,000; Spanish third with 50,000. Of French 25,000 copies were circulated, and of Russian 24,000.

The Bible Society agent at Dallas, Tex., in announcing a **great increase of sales in Texas,** attributes it largely to an epidemic of meningitis which raged with alarming force in the state. Colporteurs in Virginia report having met people who did not know a Bible when they saw it and had to be convinced that it was the real Bible.

Mr. and Mrs. J. P. Whitney, of Japan, have, in five years, sold so many Japanese Testaments that if these were laid on end (each being a half inch thick) they would make a column more than **twice as high as Woolworth Building,** New York City.

Honduras is the **most difficult of the Central American States for Bible colportage.** Mr. Hockings reports having been arrested at the instance of a priest for having sold Gospels on Good Friday. Yet he has traveled 7000 miles and covered a territory with 500 villages and towns. His reward is to hear, after having strung his hammock for the night, the hum of voices reading newly purchased Scriptures.

"And brought forth an hundredfold." An evangelical church in Turkey can be traced back to a New Testament mischievously stolen by a small boy out of the bag of a colporteur whom his elders were hooting and pelting out of town. The Rev. Paul Delattre, of St. Marc, Hayti, mentions a man, barefoot and dressed in shirt and trousers, coming from the island of Gonave, a dependency of Hayti, for spiritual instruction. He affirmed that in his village were thirty-five men following the Word of God—another fruit, apparently, of colporteur labor.

The activities of the Bible Society in Brazil are forcing the Roman Church to a counter-publication, at least of the Gospels. These are provided with notes warning the people against Protestantism. The one authorized by the Cardinal Archbishop of Rio Janeiro in 1912 has on its preface these sensible utterances: "Friend, open this book and read it. Take care. Do not let it remain only on the shelf. If the Gospel of God should be an unknown book, with all certainty the God of the Gospel will be an unknown God."

Development of the Y. M. C. A. in India. Mr. A. C. Harte, returning to America from India, rehearses the Y. M. C. A. advances in the Indian Empire since he joined the organization six years ago. The headquarters staff for India consists of three national general secretaries, two literary secretaries, a railroad secretary, two student secretaries, a business secretary and assistant, two architects, eight full-time provincial secretaries, and four part-time departmental and provincial secretaries.

Surveying the field by provinces we have:

Ceylon. Six full-time secretaries and a seventh called. Six years ago there were but two. Four Ceylonese have dedicated themselves to Association work and a fifth is preparing. The single building of six years ago was at Colombo. This has been enlarged; the Galle Association has purchased a building; Kandy and Jaffna are ready to build; Vaddukkoddai, Uduvil and Navali have in hand successful building canvasses.

Madras has three strong annual student camps. New buildings have been opened at Coimbatore, Calicut, and Thiruvaluthinadinavalu. Palmcottah, Madura, Trichinopoly, Pudukotah, and Kotageri are in various stages of building campaigns. Eight Tamils and Telugus have become secretaries.

Travancore has a new building at Alleppey and plans are in hand for buildings at Kottayana and Trivandrum. The finest plant in India is at Bangalore. This is largely the gift of the Maharajah of Mysore. This state has six secretaries. In Hyderabad, the Central Building has been doubled in size and a building is being erected at Secunderabad. In the Central Provinces, secretaries have been secured for Nagpur and Jabalpur. Money and site are ready for the Jabalpur building. At Nagpur a student hostel is to be erected. Bombay's secretaries have grown in number from three to ten in six years. The debt on Bombay Central has been paid. Poona's army work has moved into the Connaught Institute. The Karachi Association is abuilding. Kolhapur has received a fine site from the Maharajah. Lahore in the Punjab has a new plant and that at Simla is paid for. Buildings have been opened at Allahabad and Naini Tal in the Central Provinces and a student hostel at Lucknow. In Bengal, the staff of secretaries employed has grown from eight to thirteen. Calcutta Central has paid its debt. The College Street Branch has outgrown its building. A new building for the Wellington Branch (Calcutta) is under construction and another at Gopalganj.

In Burma, the number of secretaries has increased to six, a building has been given the Army Branch in Maymyo, the Mandalay Association has purchased a building; a student hostel is under erection in Rangoon. Two fine branches organized by Tamils and carried on by them are located in Rangoon and Maymyo.

Brief Notes From Abroad. Christ Church, Westminster Bridge, London, now under the ministry of Dr. Len Broughton, carries on **15 Sunday schools with 4400 children** and 330 teachers.

There is hardly a person more conver-

sant with **the moral situation in France** than M. Comte, editor of *Relèvement Social.* In a recent editorial he uses these solemn words:

"Public opinion has for some time tended to relax into a disconcerting indifference for all that has to do with moral questions. It does not deny the danger. . . . . The better elements insist that things can go this way no longer. Alcoholism, depopulation, immorality, degradation of character, darkening of conscience, unrestrained passion for pleasure, the hunt for money without regard for means in order to satisfy better the worst of lusts—this is the theme which manufacturers, business men, men in the public administration continually harp on with ever the same conviction and ever the same wealth of proof.

"The note is ever the same and the conclusion identical: *Nous sommes perdus!* (We are lost!)"

M. Eugène Burnand has published, in magnificent book form, the cartoons of the glass windows prepared for the church at Herzogenbuchsee (Switzerland). These cartoons were exhibited in the Paris *Salon* of 1911 and are entitled "The Sermon on the Mount." They are described as marvelous for beauty and novelty and as constituting a powerful expression of Christian religious faith. The faces in the groups which surround the Lord, attentive, troubled, exalted, have been drawn by a master hand with minute care and subtle analysis of personal character.

Flanders—which before the Counter Reformation was the most cultivated region of Europe and not the least so because of its Anabaptist and Mennonite population—is now in a state of lamentable spiritual and intellectual darkness. The lower education is in the hands of *"les ignorantins,"* teaching brothers and nuns. The quality of education is reported to be actually going back. Special shrines abound. The *Chrétien Belge* recounts a few of them. Breedene has one for fishermen; Gits one for those fearing adverse winds; Werken and Snaeskerke sanctuaries for the healing of cattle diseases and nervous maladies. The statue of St. Apollinaris at Steene cures toothache; that of St. Lawtence at Clercken eye troubles. Within a radius of a few kilometers one finds three different shrines where one can appeal for the welfare of one's hogs. Vladsloo and Bovekerke shrines cure abscesses; Lichterfelde, convulsions and blood impurities; Wynendaele, fevers; Ramscapelle, rheumatism; Westende and Asselbroeck, all maladies without discrimination. Celebrations at these and innumerable other shrines are accompanied with the clangor of bells and the noise of dancing, "while beer flows in streams at the drinkshops which ring the sanctuaries about."

A Jewish savant, Dr. Ludvig Venetianer, has just published a work entitled *Judisches im Christentum,* combating the

Le Sermon sur la Montagne.
Illustré par Eugène Burnand.

theories of the religious-historical writers who attempt, as Bruno Bauer, to trace the essentials of Christianity back to classical philosophy, or, as Gunckel, Jensen and Erbt, to Babylonian mythology. He insists that Judaism has not merely played a *rôle* of "honest broker" between Christianity and the preceding paganisms, but that Christianity is the true and legitimate child of Judaism. He is interesting when developing the debt of Christianity to Judaism in its conception of God, in its universalism, etc. Even more novel, however, is his contention that Christian religious forms follow Jewish. The Christmas festivals he relates in many particulars to the Succoth, the Easter to the Passover, and Whitsuntide to the Schabuoth festival. The Christian service or mass is compared with the Jewish prayer rites. Even the sacraments of the church, such as baptism, confession, confirmation, marriage, extreme unction and ordination of clergy, find their analogies in Judaism.

The following extracts are **from an address by the Freiherr Schenk von Schweinsberg** in the Prussian Parliament. They were, significantly enough, suppressed by most of the German newspapers. The *Freiherr* began by an allusion to a flourishing invalid insurance society in Berlin, with its surplus of hundreds of thousands of *marks*. Imperial legislation obliged all such societies, some time since, to take on cases of venereal sicknesses as well as others. After a brief interval this particular society went into insolvency. The cost of receipts for specifics against a single sickness of this sort came to more than the great savings of the previous years. Commenting on this Baron Schweinsberg said:

"Moral evils cannot be rectified by police measures. If our people do not possess the power to shake off these follies and wickednesses, then, through dissipation after dissipation, the slow break-up will come, which came so quickly to this Berlin insurance society. The regeneration cure must come from within. To this end has God erected as the greatest guidepost for all times, for all worlds, for rich and poor, high and low—the Cross of Christ. Pilate mockingly put over the Cross a royal inscription. God has in two words, *For you,* placed under the Cross a signature in which come to expression all His love and mercy, and beneath the signature has He put the seal of His omnipotence—letting Easter morning follow Good Friday. Therefore, was and is Christianity not a religion of asceticism, as its opponents assert, but a religion of joy. For this reason could one of the first and best followers of Christ call to the churches in the pleasure-seeking great cities of antiquity: 'All is yours, and ye are Christ's.'"

El Cristano, of Madrid, gives some account of a **remarkable model school** which a Spanish Protestant, Señor Albricias, carries on in Alicante, Spain. In this school are 220 boys and the education is on such modern and effective lines that the pupils are astonishingly developed. Sessions are held in the open air and alternate with gymnastics. But the most unexpected phase of the school life is the religious one. Though planted in the heart of bigoted Spain, the school has been so successful in winning the confidence of the community that persecution has sunk to a minimum. On Sundays the boys with fife and drum, bearing banners inscribed with texts of Scripture, are allowed to march through the streets of this Catholic city. Other children from homes join them as they pass, and when they finally reach the school grounds again there are often 500 boys and girls ready to take part in the Sunday school opening exercises. For an hour they receive instruction in the Scriptures. Affiliated with this work is a Protestant congregation of 100 and a flourishing Christian Endeavor Society.

Colonel Labrador, the Spanish Protestant naval officer sentenced to a term of six months in prison for refusing to take part in a military mass (of the Holy Spirit!), has had earlier experiences of the Romanist persecuting spirit. When a student in the Academy for Marine Artillery, he was invited to a religious festival in honor of St. Barbara, the patroness of artillerists. Certain students, themselves unbelievers, though fanatically Catholic, reported him for not attending. He was, therefore, brought

before the Council of Professors and formally expelled from the school. The government, however, reinstated him after he had been three months under arrest. This incident threw the Protestant student a year back in his studies. As an officer, later in Cuba, Colonel Labrador won the medal for bravery, and again, decoration for saving a drowning man at the risk of his own life. He has made technical improvements for naval artillery and has published a treatise on explosives. Yet in spite of his high standing and eminent services the Ministry actually proposed to suspend him from the service for six years because he would not violate his conscience. Colonel Labrador's request to be permitted to conduct his own defense was disallowed. He accordingly committed it to counsel, saying: "The LORD is on my side. I will not fear: what can man do unto me?" (Ps. cxviii. 6.) After lying in prison for some time Colonel Labrador has finally been pardoned and the Ministry proposes to lay before parliament a measure suppressing the Mass of the Holy Spirit.

A similar case is reported from Austria. A Protestant watchmaker, Otto Boruska by name, was arrested in a village of Lower Austria over a year ago and sentenced to a week's imprisonment for refusing to kneel in the street as the host was passing. Appeal was taken and carried up to the highest court of the Empire, sitting in Vienna. Boruska was acquitted. This unexpected outcome has awakened the greatest indignation among the Catholic populations of Austria.

"Quo Vadis," **Sienkiewicz' story of the Christian martyrs in pagan Rome,** has been witnessed by thousands in the cinematograph theaters of Tokyo. Now it is being exhibited in Moslem lands. At Beirut, in Syria, it has drawn crowded houses. The Turkish authorities have allowed its production, but have forbidden women to attend. It was found to be influencing them too pronouncedly in favor of Christianity by picturing the heroism of Christians and the uplifting effect of conversion.

The churches of St. George and St. Sophia in Salonica, which have been Turkish mosques for 482 years, are being renovated into Christian sanctuaries again. It is said that there are now fifteen churches which have, in this way, been restored to Orthodox Greek hands after having been mosques for four centuries.

Church unity with the clerically minded of West or East does not seem to get very far in spite of infinite writing and talking. At the inaugural exercises of the International College at Smyrna, the Metropolitan, Monsignor Chrysostom, spoke in words of warm appreciation. Later it appears that he induced 150 students to leave "this propagandist American college," in order to enter Orthodox Greek schools. The Holy Synod has expressed to the worthy hierarch the satisfaction of the church.

The English government does **not allow any missionary work on the Island of Cyprus.** If Paul and Barnabas should attempt this they would perhaps run the risk of expulsion. This is an astonishing attitude for a Christian government to take in view of the fact that the first Christian governor in the history of the Church was the "proconsul" (R. V.) of this very island, Sergius Paulus.

The death of Sir Richard Solomon, agent-general for the Commonwealth of South Africa, eminent judge and, according to the *London Times,* "the most distinguished South African of this generation," recalls the influence which the sons of missionaries have wielded in that part of the world. Sir Richard had two brothers, Sir Saul and Sir William Solomon. All three, sons of an L. M. S. missionary, were knighted for public services. Three children of another L. M. S. missionary, Gottlob Schreiner, are the Hon. W. H. P. Schreiner, ex-Premier of Cape Colony and now member of the Senate, Olive Schreiner the novelist, and Mr. Theophilus Schreiner, a member of the legislature and South African anti-alcohol leader. John Mackenzie, the missionary statesman of South Africa and friend of Lord Roseberry, had three sons. One, Dr. Mackenzie, is the leading physician of Kimberley; another is so-

licitor-general for Southern Rhodesia; a third, Dr. W. Douglas Mackenzie, principal of the Hartford (Conn.) Theological Seminary. Representatives of other missionary families—the Philips, the Moffats, the Kaysers, the Andersons, the Helms, the Rose-Innes—have **played a remarkable part in the building up of the Commonwealth of South Africa.**

The Jesuits were suppressed by Pope Clement XV in 1763, continued their organization in Russia under the protection of Catherine II, and were finally reëstablished by Pius VII on the seventh day of August, 1814. They are preparing to celebrate the centenary of this last event with various demonstrations and with the publication of a history of their order.

THE MISSION FIELD.

"Trial of Cruel Mockings and Scourgings, ... of Bonds and Imprisonments . . . . " The *Continent* prints a column of remarkable stories from the Conspiracy Trial persecution days in Korea. It seems that, when the leading Christians were being bundled off to Japanese jails, men went about wearing their whole wardrobes on their backs to be in readiness for the cold prison cells. Those that were not arrested felt that they were *ipso facto* lacking in their Christianity. To be arrested marked one as a sort of spiritual aristocrat. It was the government's attestation of an active religious life. All others were classed among the second-rate. One Methodist pastor went to the missionary with the complaint:

"Moksa, there must be something wrong with our Methodist Church. I fear we are lacking in faith. There are thirty-seven Presbyterians in jail and only one Methodist. I fear the Lord does not count us worthy to suffer persecution."

One Presbyterian elder came to the missionary, saying:

"I used to wonder what it meant where it says in the Psalms, 'The plowers plowed upon my back; they made long their furrows.' Neither did I really understand about Jesus' scourging. Now see here."

He then drew back his garments and, up and down his back in parallel stripes, each as wide as a finger, were the still unhealed marks of the Japanese torture.

Another pastor coming back from prison to his pulpit announced with deep emotion:

"I cannot be your pastor longer. I am not fit, for I lied when the Japanese tortured me. Paul would never have lied; Jesus stood fast when they tortured Him. I need not have lied. I could have died. But that was the trouble; they would not really kill me."

The church remonstrated, but the pastor would not reconsider his resignation.

A young Korean student back from Waseda University, Tokyo, was put in a cell by himself and chafed under the restraint, which kept him from preaching to his fellow prisoners as others were doing. Then he was banished to an island and

"Just think," said he radiantly to a friend later on, "I was mourning because I could not preach in jail. Then God sent me off to an unevangelized island where there was plenty of work to do for Him, *and Japan paid the fare.*"

The Nyasaland Mission of the Dutch Reformed Church of South Africa has grown to be one of the greatest of African missions. It employs sixty-four white workers, 1500 native evangelists, and has under instruction some 70,000 pupils—adults and children. This great work was begun twenty-three years ago under the pioneering leadership of Dr. Andrew Murray who, though now over eighty-four, is burning for its extension into the neighboring Portuguese East Africa, Portuguese Nyasaland and British Northeast Rhodesia. To effect this, however, will require outside aid, as the limit of resources among the Boers of South Africa has been nearly reached. An auxiliary for the

advance into Portuguese territory has accordingly been organized in America, Mr. A. F. Gaylord (153 Institute Place, Chicago) being its chairman. The South African Christians contribute already $150,000 to the work. Among the more pressing needs are a central hospital at a cost of $2500, a central headquarters with press, church-school and residence, 60 new stations, and 150 European and American missionaries for their occupation. It is estimated that $150,000 a year, in addition to the present contribution of the South African churches, will provide for the evangelization of these regions. It is probable that no better agency could be found than the Dutch Reformed Church with its experience here of a quarter century of labor.

Centenary Statistics. Of the 976 churches connected with the Baptist Mission in Burma, 717 are wholly self-supporting. In 1912 the Baptist churches of Burma contributed $123,661 for pastors' salaries, construction and repair of chapels, support of Bible schools, missions and benevolence. The Baptist churches of all races in Rangoon maintain the Rangoon City Missionary Society for evangelizing the people of that city, the work being now chiefly among Chinese. In the Baptist mission schools of Burma (apart from seminaries and Bible schools) 28,033 pupils were enrolled in 1913, paying fees to the amount of $81,181. The 686 day schools are staffed by Christian teachers, teach the Bible, and are subsidized by the British government. Nine mission high schools, which have grown from elementary schools, now feed the Baptist College in Rangoon. There are also in this model mission 32 boarding schools, 3 normal schools and 2 theological seminaries and 2 Bible schools for women. In the 576 Sunday schools of the mission are 22,290 pupils, with 1248 teachers. The mission schools have sent out a host of trained teachers, both men and women, whose influence on the life of Burma has been incalculable. These are often lay preachers and invariably leaders in Sunday schools and other Christian enterprises. Graduates of these Christian schools are further found in all walks of life—as magistrates, inspectors of schools, inspectors of police, clerks in all departments of the government, physicians, lawyers, business men, contractors, etc. The entire Christian community of Burma numbers 210,081, of whom 122,265 are Baptists, 60,282 Roman Catholics, 20,734 Anglicans, 1675 Methodists.

The Distribution Fund, established by Mr. Milton Stewart for the dissemination of Scripture portions and other religious literature, without charge, in China, has been in existence for the five years projected. Mr. Stewart announces that it will continue. The total number of issues already circulated has been 29,209,668. Of these the most widely used have been illustrated portionettes of Scripture in Mandarin and Wenli—18,095,032 copies—and an eight page tract in the same dialects—5,746,400 copies. "Our God and His Universe," a booklet of twenty-four pages, has been issued in 1,916,924 copies; "Truth Sought and Found," ten pages, in 1,700,000 copies. Nearly 300,000 posters have been sent out throughout China, and 25,000 illustrated portionettes of Scripture are ready for sending in Tibet. Thirty thousand copies of the Gospel of Matthew in Yiddish have also been distributed among Jews in the United States. Mr. W. T. Blackstone has had the coöperation in this mass circulation of literature of practically the whole missionary body of China and Korea. A similar work is being started in India. Editions of Mr. Blackstone's little book, "Jesus is Coming," in Chinese, Korean, Japanese and in six of the languages of Hindustan, are also being rapidly circulated.

Chinese Gifts to Missions. A banker in Peking, some seventy years old, recently confessed that he had been under conviction since the Boxer uprising, and that his increasing years and the advancing crisis in China led him to turn to Christ as the only hope for himself and for the nation. He found such

peace that he has set aside money sufficient (from its income) to support a preacher "from now until the close of human history."

Another Chinese Christian has willed all his property to the American Baptist Foreign Missionary Union with the stipulation that after his death it is to be used for the spread of the Gospel in China. He has notified his brother in China to act as executor for his property in that country, to see that the provisions of his will are carried out. The name of this gentleman is withheld. At the present time he is in this country holding an important position under the Chinese government. He is a splendid type of a Chinese Christian gentleman, well-educated and able to speak three Chinese dialects as well as English fluently. When he was eight years of age in China his father and mother became Christians. It is his expectation to return to China at the close of his present government service, and to spend the remainder of his life in preaching the Gospel to his own people. As an instance of faith in missionaries and their work, as well as confidence in the Society, this act is worthy of special recognition.

In spite of great changes for the better, **the Christian missionary lives in many places on volcanic soil.** Witness the recent murder of the young Norwegian physician and missionary, Dr. Froyland, at Laohokau, China. The prevalence of robbing bands is, in some parts, so serious that native Christians are asking the missionaries if the time of the Great Tribulation has not come. In India such occurrences are rarer, yet not unknown. Particulars have come concerning the murder of Mr. Janvier, at Anandpur, in the Punjab. He was found by Mr. Christie of the Punjab police, expiring on the ground, his head smashed in by the club of a fanatic *fakir.* This *fakir,* formerly a soldier in the Indian Army, had been dismissed from his regiment for some professional misconduct.

"In an angry and sulky mood he had been wandering about and chanced to pass through a certain cantonment in mid-India. As he went along the mall an officer came riding along and switched him with his riding whip for not saluting. This added grievance blackened the man's whole soul. He cut two clubs, or knotted sticks, and laid one up in a temple, to be claimed again when he should have used the other in killing a *sahib.* Still continuing to wander, he came to the fair at Anandpur and seeing Christie, a man of fine physique and presence, he first thought(as he told his contemplated victim) of killing him. But hearing that there was a holy Christian *guru* at the fair (Mr. Janvier), he thought it would be a finer revenge to kill the more worthy person, and thus the innocent missionary fell."

Brief Mission Notes. Friends of missions whose attention is fixed on the stirring movements in Asia and elsewhere, do not perhaps often enough recall the self-sacrificing labors of the volunteers who are **directing the machinery at home.** The last report of the American Board gives some account of the work of the Prudential committee in the Board Room. At a recent meeting over sixty distinct items of business were listed, besides the subcommittee reports and the transmission of information from the field. Each item called for action, suitable recording and attention to the same by some officer of the Board. The American Board announces fifteen distinct improvements in office methods within three years, which range from an adding machine in the treasury department and a card system for keeping track of the movements of missionaries in the foreign department, to a loose-leaf system of keeping the records of the Prudential committee.

Mr. Keech, Baptist missionary in Central America, describes a **Romanism of an almost inconceivable degradation:**

"How often have I seen imported dolls from England and Germany made to serve as the patron saint of the home and worshiped daily. In the mountain recesses, grotesque figures, made from the husks of corn, often serve the same purpose. Pictures issued by business houses in the United States for advertisement also help out in the collection of household gods."

The Moslem Sunday school campaign, conducted by Messrs. Zwemer,

Erickson, Marion Lawrance and others in American cities, has been very successful. Forty odd mass-meetings have been held, and $45,000 pledged for the organization of Sunday school work among Moslem children. Sunday school secretaries are to be placed in Cairo, Constantinople, Smyrna and Albania.

In the last year the increase of scholars in the **Church Missionary Schools in Uganda** has been over 11,000; of baptized members, 5853; of out-stations, 123. The number of native agents working under the mission has passed the three thousand mark. Baptisms numbered 89,125.

"The Twice-born Turk," a **story of a convert to Christianity from Islam,** is being sold all over Egypt in the railway bookstalls.

Miss Clark of the Sudan Interior Mission tells a remarkable story of **spontaneous movement among certain Mohammedans of the Sudan.** Some forty-five years ago a *Mallam* came from the East to Zaria (Nigeria) and began preaching that Mohammed was not a prophet of God and that the Koran was a lying book. He had made the pilgrimage to Mecca, but subsequently had, in all probability, fallen in with a missionary. After a time he was arrested and since, if he were exiled, he would (so it was thought) but spread the heresy elsewhere, was sentenced to death. His body was pierced through with a sharp stick and he was left on a tree to die. His disciples fled further east and, though not attaining to any positive faith, continued to uphold the doctrine of the Koran's worthlessness. A few years ago, Dr. Barjary, of the C. M. S., visited them, but found no response among them. Last year, however, a man came into Zaria, to Dr. Miller, and asked for teaching. By some misunderstanding he was sent to a school to learn reading. This did not satisfy him, and he left, only to return later with another, saying that what they wanted was not learning, but religion. They then opened up their hearts and told how they and many others of their people had been waiting for the Word of God. This naturally interested Dr. Miller intensely and he has sent out Christian young men to their parts. They have chosen a central town and for twenty miles around these anti-Mohammedan Protestants gather each Sunday for instruction in Christianity.

Word has been received that Mr. C. T. Studd and Mr. Alfred Buxton of **"The Heart of Africa Mission"** have reached Kilo, sixty miles west of Lake Albert. Their ultimate objective is Dungu on the upper Nile, where it is hoped to establish a strong center. Later, a chain of missions will be projected eastwards towards Lake Tchad. The Ouellé country—which Mr. Studd is pioneering —"is fertile and well-watered. The Belgian government is kind to the natives and these are contented." The Belgians have coöperated with Mr. Studd in a satisfactory way, providing him with porters and assisting him otherwise.

A memorial is projected **to the memory of Miss Corinne Shattuck.** This will take the shape of a hall for educational and religious purposes in connection with her orphanages in Urfa. To this end the Armenian evangelical community has given a fine site. The total expense will be $3500, of which $2200 has already been subscribed. It will be recalled that Miss Shattuck saved the lives of 300 people during the massacres of 1905, and that afterwards she provided for 150 orphans and 500 widows in her orphanage and industrial enterprises. Miss Shattuck was also the founder, in 1902, of a school for the blind which has been of great value to the community, and long before the massacres she had made a record for herself as missionary-educator in the Marash College for girls, at Aintab, Adana, and elsewhere. She was a woman of indomitable will who started life an orphan, educated herself and fought with ill health during her whole career. It is a fact that for twenty-seven years of her missionary life one of her lungs was practically useless. She left the memory of a saintly life among the Armenian people whom she served, and her testimony has not fallen on unresponsive

soil. Urfa is in the midst of a great Moslem population. Within a day's journey of the city there are actually 140 purely Moslem villages. A band of twenty-eight Armenians in the Urfa Mission church are working definitely to win Mohammedans to Christ. Every one of them lost some relative in the massacres at the hands of Moslems.

The Church Missionary Society has a school at Peshawar on the frontier of Afghanistan—**the Edwardes College**—with an interesting history. It was established for the wild Mohammedan tribes of the border of Northwest India—peoples who have, in the last generation, stirred the British authorities to numberless punitive expeditions by their incessant raidings. One recalls the Pathan tribal names from the pages of Kipling—Afridis, Khattaks, Duranis, Bakhtiaris, highlanders of Tirah and men of the plains of Swat, Yusufzais, Mohmands and what not. For ten years these wild boys are in training to go out, afterwards, largely in the service of the British government. They are found in the police, the army, the intelligence department, in West African railway and Uganda rifle service, tracking gunrunners on the Persian Gulf, sorting letters in "P. and O." steamers. One of the Edwardes College boys was the first Indian to reach the legations in the Peking siege days. Graduates of the school have been requisitioned to undertake educational pioneering at Quetta, Kurran and the Khyber. The students are of splendid natural stock. They pay all their expenses, most of them being sons of Khans or, in some cases, wards of the government. The school, which is named after the famous Anglo-Indian, Sir Herbert Edwardes, was founded in 1855 and has had the friendly support of some of the most distinguished men in the Indian administration and army—Sir John Lawrence and Napier of Magdala among them.

The fund for the strengthening of **Protestant schools for the children of English people in India** has now reached

Edwardes College, Peshawar.

£123,000, including the original gift of £50,000 from Sir Robert Laidlaw. This fund represents the reply of English Protestantism to the Romanist propaganda through the school among the children of English Protestants in India.

The British government, through Mr. Starte of Bijapur, has approached the American Board for its **coöperation in the care of criminal tribes-people in India.** It desires to form colonies such as the Salvation Army operates and offers to furnish buildings and 400 acres of excellent land near Sholapur, providing the mission will take the oversight of schools and general administration. This opening would be a very beneficial one for Christian work, but a small capital (some $2000) is required to take advantage of it.

Mr. Slater of Allahabad is dead in earnest in his efforts to develop **poultry raising among Hindu Christians.** He proposes to distribute hundreds of eggs for pure-bred hens in the Christian villages. The price villagers get for ordinary eggs is one *pice* each, or six cents a dozen.

"But we have constantly had to refuse orders at $4 a dozen for pure-bred eggs from the government. These prices I can secure for eggs from the widows' chickens for years to come. A pen of chickens will mean to our widows a genuine source of wealth."

Mr. Slater would be glad to communicate with anyone wishing to aid in these developments on a large scale.

Mr. McConaughy, in his book, "The World Work," quotes the **story of a Hindu carrion-eater** whose only perquisite from the community was the cattle that died of disease—a man who could not count beyond ten and who was not sure whether he had eleven or twelve children. Yet this man, converted too late in life to acquire an education for himself, had three sons in college. They were training for the ministry and medicine, preparatory to a mission of help among the carrion-eaters—these 2000 years victims of Brahmanical caste religion.

The **criminal tribes of India** constitute a problem of peculiar difficulty for the British government. In one district of the Bombay Presidency these people form nearly 38 per cent of the population, or over 250,000 persons. They utilize the railway for quick raids and the post office for the transmission of their loot. They carry on a guerilla war with every artifice devised by long experience. Men, women and children cooperate in thievish expeditions. They station themselves on the boundaries of states and by passing from one to another elude the vigilance of the police. Latterly the government has entrusted to the Salvation Army the work of redeeming these people to an ordered and honest life. By making considerable contributions it has enabled the Army to establish twenty-two settlements and three children's industrial homes. More than 3600 men, women, and children are now gathered in these centers of industrial and Christian training, and the ex-thieves are providing several thousand *rupees* monthly towards expenses. Commissioner Booth-Tucker is in charge of the enterprise.

The great **Neyoor Hospital** of the London Missionary Society has outposts scattered all over Travancore from Cape Comorin to Quilon, 100 miles to the north. It has a central head station, with a large and fully equipped hospital, staff of nurses, school for nurses, leper homes, orphanages, medical college for training Hindu Christian young men, and the aforesaid branch hospitals manned by men trained at the central station. In 1862 it treated 2629 patients; in 1912, 110,672. Of these 31,352 were Protestant Christians—a witness to the growing size of the Protestant community and of its need for medical relief. Of the annual cost of this great enterprise we are not informed, but the *total* expenditure of the London Society in China, India and other countries for medical work is only £16,000 per annum! Mission hospitals are, in many cases, wholly self-supporting. Their evangelistic value is illustrated by an incident in the recent history of the Neyoor hospital. A patient went through the Gospel of John, evenings, during his stay. Going

NEYOOR HOSPITAL.

home he rehearsed what he had been taught. As a consequence of this teaching this village of silk-weavers attends church *en masse,* has shut up its temples, abandoned idol worship and caste. Increasing numbers are applying for baptism.

The latest statistics of **evangelical church membership in the Republic of China** gives 470,000. The churches are served by 546 ordained Chinese pastors and 5364 unordained workers. There are also 4712 Chinese Christian school teachers, 1789 Bible women and 496 native assistants in the hospitals. Chinese Christians contributed last year $320,900 for Christian work. There are 85,241 Chinese boys and girls in the primary and day schools of the Christian Church, and 31,384 students in the intermediate high schools and colleges maintained by the evangelical church. The hospitals number 235, with 200 dispensaries. The patients treated last year totaled 1,322,802.

Dr. Osgood of Chu-chau has organized **a Good Government League among the Chinese** of his city and has been chosen by them to be its president. A board of health has been constituted and the street-cleaning, erection of public closets, burial of the pauper dead and oversight of the fire department have been handed over to the League for management. The city, however, foots the bills. Under the guidance of the League a macadamized road has been built between the city gates and the railway station—the first road ever constructed after modern methods in the city. A park and a playground for children are also under way. The League is fathering a movement in the schools against opium, cigarettes, wine, gambling, etc. This social work has been an excellent advertisement for the mission. The church is not large enough to hold the crowds that come. The Sunday school is the largest in this part of China and counts seventeen classes. A Bible class among shopkeepers has enrolled fifty members.

It is not many years since **the province of Hunan** was a chief center of acrid opposition to the Gospel. From it poured into other parts of China a flood of so-called "Hunan literature," in tracts

and posters, reviling, with the basest slanders, Christian missionaries and their work. It is interesting to learn that the China Inland Mission has at present two parties of colporteurs, numbering twelve each, under the leadership of a trained evangelist, moving through this province. They live in large house boats, and have an hour, both morning and evening, of united systematic Bible study conducted by the evangelist. During the day they visit, two by two, the homes of the Chinese, always leaving at each a Scripture portion as a free gift and expounding it as they are allowed. Two men in the party devote all their time pasting up lithographed Gospel posters. Five hundred thousand of these have already been put up in Hunan and the money is in hand for the publication of 90,000 more.

Mr. Sears of the Southern Baptist Mission at Pingtu reports a great revival in his district—**a revival which shows no sign of stopping.** In 1913, 1094 were baptized on confession of faith in the Pingtu churches.

"Several years ago," he writes, "I stopped in a village inn not far from Pingtu, and preached on the street in front of it. I did not know that the next time I should visit that inn, twenty or more of the innkeeper's family would be Christian. What a change in that home!"

The various missions of West China have adopted the title of **"The Christian Church in China,"** with subtitles of a geographical character. Thus, the Central Szechuan branch for the Methodists; the S. W. Szechuan branch for the Baptists; the East Szechuan branch for the Anglicans; the West Szechuan branch for the Friends; and the South Szechuan branch for the Canadian Methodists. At the last inter-mission conference for the deepening of the spiritual life, 120 Chinese delegates were in attendance from six different church organizations. Plans for a union language school, union school for the blind, etc., were under consideration. A union medical school is to be opened during the present year.

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A great evangelistic campaign in Japan to last three years is projected. It will be under the direction of a committee of twenty-two Japanese leaders and missionaries. The fund of 50,000 *yen* for expenses is provided partly through Mr. Mott and partly by the Japanese churches and the missionary body.

Japanese Buddhists have 314 places for **helping released prisoners,** but they do not get the results which Christian ones do—those, for example, of the Salvation Army in Tokyo, Mr. Hara's prison-gate enterprise in the same city, and Mr. Muramatsu's in Kobe. Mr. Muramatsu has had, in fifteen years, 364 ex-prisoners in his Home and has aided 1259 others. One hundred and ten have been returned to their homes and 129 taken back into employment by those they had defrauded. Two of Mr. Muramatsu's men are now evangelists, and nineteen professing Christians.

During the winter and spring past, there has been **a severe famine in the Hokkaido, Japan.** People have been eating tree bark, powdered acorn, buckwheat chaff, rice chaff and dumplings made of ground acorns mixed with

straw. Japanese Christians have been doing their best, out of their own poverty, to relieve distress. The Japanese Methodist Church at Hirosaki has contributed 1193 *yen,* collected in small amounts. Some young men of the church took apples to Tokyo and sold 1200 *yen* worth for famine sufferers. Various churches undertook to sell Tsugaru cloth, in this way enabling certain factories to continue. Many of the famine-stricken have been fitted out as peddlers of candles, beans, or sweet potatoes. Representatives of six churches of Sapporo met at the Y. M. C. A. and organized themselves into the Hokkaido Famine Relief Society, divided the city into districts, and issued handbills stating that they would undertake a systematic canvass of the city in behalf of famine relief. On the night specified sixty Christians, headed by musicians playing hymns, began the solicitation. Nearly 1000 *yen* in food, clothing and money was collected in this way. Two of the committee have undertaken visitation of the churches of the main islands for further contributions.

The cross was for years an emblem of reproach in Japan to be trampled and spit upon. It is, then, pleasant to learn that it is now frequently displayed on lamps in front of preaching places and **carried by Christians on their paper lanterns** night times, as they go along country roads or through city streets.

Students of the Malue school, Samoa, have raised the money to provide **a Chinese pastor for the Chinese coolies on Samoan plantations.** Mr. Li Shu Kwei, who has been summoned to this work, has built up a strong church in the Portuguese city of Macao (opposite Hongkong). His wife is training as a nurse at the L. M. S. Hospital, Hongkong.

NORTHFIELD SILHOUETTES.

V.

Before me there is a report from the registrar on certain students now in Northfield Seminary. The facts are meager, but are an indication of the class for whom Northfield is working, and in mercantile terms may be called the raw material from which we trust lives of efficient service to the Church and society may be developed. From past experience we have reason to believe that such will be the case.

A. Parents dead; one of six children; older children have taken care of two younger, but can receive no further help from them now. Has been a waitress and earned enough money to meet bills for the first half year ($60).

B. Knows nothing of parents; has earned already money for a year's tuition by cooking; is working to earn money to pay for books and clothing while in Northfield.

C. Daughter of a country minister with a salary of $500. She is one of five children; her ambition is to be a school teacher; worked for board and attended school as a day student for the first term.

D. Father a gardener on a small salary. Girl earned money doing housework to pay for her tuition. There is no high school in her town. She is very persevering, and does all the extra work she can to save money.

E. Both parents dead; has been self-supporting for one year; desires to enter Christian work; hard worker, faithful and conscientious. During her first term worked four hours a day for board and attended school as a day student, walking one and a half miles each way. Avails herself of every opportunity to earn a little additional money to pay for books and term bills.

F. Dependent upon mother for support, the father having deserted the family. Mother engaged in a shoe factory. Girl has worked as a waitress, but is a good student, very industrious and neat, and is ambitious to make something of herself.

Viewing past years, it has been a rare privilege to see just such girls as these, with earnest purpose and high ideals, succeeding in their ambition to make their lives of value and efficient, and in this commendable ambition it is the great privilege of Northfield to coöperate.

RESCUE MISSIONS.*

Melvin E. Trotter.

There are too many big preachers here to-day for me to attempt to preach, so I will talk to you about Rescue Missions. This work is nearer and dearer to me than anything else in the world, and I covet capable help for it. But I have the hardest time convincing people that they could do work of this kind.

Many tell me that no one can run a rescue mission unless he has been a down-and-outer. They think that the chief qualifications of a rescue mission man are that he has been a thief or a drunkard, or both. They tell me that because they know nothing of such a past life, they have no message, not realizing that this has little to do with transforming lives. A thoroughly converted drunkard or thief may win souls to Christ, not because he has been a drunkard or a thief, but in spite of it. That is true of any other low-down sin. If one is unfortunate enough to have a past, God, in His great love, may see fit to overrule it, and use it to His glory, but I certainly must deny that it is one of the qualifications of winning souls in the slums.

COLONEL GEORGE R. CLARK.

The need for rescue mission work is on the increase, for several reasons. For one, the cities are getting larger and the churches are moving from the down-town to the up-town districts. I was in a city of the Middle West a little while ago and I found that the last church had left the down-town district, and a big hotel was going up in its place. And yet in that city there are over twenty-six hundred saloons, and now there is not a single church left where the Gospel is preached to the thousands down-town. And yet, as I said, we can hardly find people to help us in this work. They say: "I do not know how to do that sort of work." I sometimes ask them: "Do you know Jesus? Does your Christ save? If so, then you have the message to save souls. The commission is: 'Preach the gospel to every creature.' How can you make a mistake?"

Among the greatest soul winners in the slums that this world has ever known have been men and women who personally knew nothing about life in the slums.

Colonel George R. Clark was not a drunkard or a thief, but a prosperous, highly respected business man of Chicago. Returning from his office to his lovely home on Drexel Boulevard one night, his wife told him of an experience she had had that afternoon while she was doing fancy work. The Lord seemed to say to her: "You are doing much for your home here. What are you doing for your Home over there?" She was so impressed that she insisted on driving that evening through the slums of the city, and the result was, that, in 1878, the Pacific Garden Mission was opened. They rented the old Fitzsim-

*Delivered at the Northfield General Conference for Christian Workers, August, 1913.

mons beer garden, called Pacific Garden, added the word "Mission," put in some benches and a little old organ, and Colonel Clark, with his Bible in his hand, read the old, old story from Luke iv. 18. God helped him to love these men from the very beginning. Mrs. Clark stood at the door. A little woman of refinement, always sheltered from this sort of thing, and yet with her mother-heart full of love, she got these fellows in off the street, some so drunk they could not sit on the benches, and she had to put them between two other men who were not so drunk. That first night three souls were converted, and there has never been a night since—thirty-two years—that someone has not asked for prayer. Harry Monroe was converted there, and hundreds and thousands of others, including myself.

Charles Crittenton did the greatest rescue work among girls and women that has ever been known in this country. He loved poor fallen women with the love that God shed abroad in his heart by the Holy Ghost. This love came to him while he was grieving over the death of his only child, Florence. The Spirit of the Lord seemed to say to him: "Why don't you go out and get other girls in her name, and in the name of the Lord?" and when he died in California a year or two ago he had some eighty-nine homes for fallen girls. He spent a large fortune in a work that would certainly be repulsive to him in his refinement, were it not for a love that was more than human.

Mr. Charles N. Crittenton.

Mr. Tracy McGregor, as clean a young man as this country knew, was called from college, at the death of his father, to take up a great work in Detroit. He never knew drink nor its passion. Yet he took hold of that work and won his way into the hearts of the poor men bound by sin, and to-day he is one of the most loved men in this world by the class called the down-and-outs. His mission is the largest of its kind. He not only preaches to these men, but he has an industrial work as well. He gives them work, sleeps them in the building, up to about 650, feeds them and cares for their bodily needs, as well as their souls. The way the men flock about him and love him leads me to say you are making a great mistake when you think you cannot do this work because you have not been down in sin.

George Soerheide, who runs our Cleveland mission, never knew the taste of liquor, but one night in a prayer meeting he got a vision of a soul through God's eyes, and its value, and he goes down and digs these men out because Jesus loved them enough to give His life for them.

The qualification is *love*. And that love must be "the love of God . . . . shed abroad in our hearts by the Holy Ghost, which is given unto us."

I know how repulsive these men are. I hate drunkenness as much as you do, or more. There is no great pleasure in having a miserable drunkard put his arms around you and slobber over you, and you would not stand much of it if you did not have a love that was more than human. People say to me: "But what shall I say to them? I have no past life to tell them of." "Well," I say, "if you have no story of a past, God Almighty will give you a better story."

My own story is a disgrace to good folks, and it will make the drunken man hopeless unless I can go on to tell what I have found in Jesus Christ. That is the part of the story that wins men and you have got that part. There is nothing in the Bible about Jesus coming into the world to save men

from drunkenness. It is from *sin,* and when you get a man saved from sin, through the blood of Jesus Christ, he won't drink whisky—he won't want to.

Of course I know that you can't catch all fish with the same bait. I have a book of flies, containing every kind of fly that is known, because I cannot afford to go fishing without using common sense. Adaptation is a better word, but *common sense* is more expressive—good, hard common sense, horse sense.

I have seen splendid opportunities ruined by not using sense. A man came out of a saloon on South Market Street, Grand Rapids, one night very much under the influence of liquor. A light snow had been falling, and he did not see a wagon box sitting in front of the Consumers Ice Co., and stumbled against it and fell into it, and, too drunk to get out, he went to sleep. Michigan has a way of changing her mind regarding weather in a very short time, and this night the wind changed into the northeast, and when the man was found, about four o'clock in the morning, he was nearly frozen. They took him to his little home, and before he died with pneumonia, I led him to Christ. He died at four o'clock on Saturday afternoon, and the mother, with five little children clinging to her, asked me to help her keep her family together, and, perhaps foolishly, I promised her I would. The next morning I spoke in one of the large Grand Rapids churches and told of this case. I had no money to bury the man and I did not know how I was going to keep the family together. At the close of the meeting, a wealthy lady came to me, and as I saw her coming I said to myself: "This woman could care for that family if she would." When she asked me for the name and address I did what I seldom do—I told her where to go. The next morning she drove down in her carriage, found this stable of a home, and when she opened the door and saw the mother, her five little children, and the corpse, it did not appear very pleasing, either in looks or smell. She stood in the north door and for ten minutes lectured that woman on cleanliness and sanitation, the care of the home and the children, and so on. I guess it would have been an article worth hundreds of dollars to the *Woman's Home Journal,* but much out of place with this poor, nearly frozen family. She slammed the door shut and came back to my office, where she told me she wanted nothing to do with me or my folks—they were too dirty. I told her she could go straight home to dinner, and I'd take care of my own people. She wanted to talk more about it, but I would not speak with her—I was not feeling that way.

She could have done more good by giving me two dollars, for we mission men know how to make two dollars look like twenty-five. Elastic currency, we call it. It stretches out wonderfully when it is in the right hands. However, afterwards this lady and I got together, and she agreed to furnish the money and let me do the work, and through her and her friends, many thousands of dollars have since passed through my hands for the work.

Yes, it takes common sense. Some men you can give a meal ticket to and they will trot off to a restaurant; others a lodging house ticket, where they can get a bed for the night. Other men would starve before they would go into a restaurant with a ticket from a rescue mission. Know human nature and Christ will guide you in what you should do and say. There are no two of us alike.

One of the shabbiest cases I most ever saw was a man whose clothing was so torn he was not fit to be in a service, even in a rescue mission service. But beneath the rags and the dirt and the whiskers was a proud spirit, and after praying with him, I handed him a bright silver dollar. He looked at me with his eyes sticking out of his head for a minute, then took it, turned on his heel, and at the door said to the usher: "That big fellow trusted me with a dollar, and I would die before I would spend a single cent of it for drink." He did not, either. He came back, and to-day he is a prosperous Christian fellow. To give some men a dollar would have meant their ruin. They would have gone out and drunk themselves to death. Common sense I tell you is the thing needed.

We have a woman working for us by the name of Miss Hanink. She is a splendid woman. Everybody knows her and likes her. She has a beautiful home and comes of a good family, but she loves to

do this kind of work more than anything else in the world. I wish you could see her in the homes. Sometimes she scrubs the floors. There *are* times for scrubbing floors in doing the work of Christ. This girl just goes around, doing this work all the time, and oh! how many folks she has led to Jesus. She gets children into the Sunday school, mothers into the mothers' meetings, and babies for the clinic. Once you get into this work, God will give you the sense and tell you what to do.

Some time ago a man came to our mission. He was the son of a preacher, and knew just enough about the Bible to argue. He disturbed the meeting night after night. Finally I got tired of it and I went up to him and said: "If I hear any more out of you I am just going to knock your block off. Now you beat it. Get out of here. You just can't stay sober. There is not enough in you to stay sober. You're no good." That made him mad. You should have heard the names he called me. Well, next day he got madder and madder. He said: "I won't take a drink if I die without it. I'll show that sucker I can stay sober." He came in that night, sober but nervous, always keeping his eye on me. But I didn't go near him—I wasn't looking for him just then. I said to Mrs. Trotter: "You go over and talk to that man." She went over. She is hard of hearing—what a blessing that is sometimes!—so she didn't hear his answers. And you know sometimes she doesn't hear when she does. Its funny about these deaf people. They always hear when you think they don't, and they don't hear when you think they do. Well, this man had been awfully mad, but I saw that night he was getting over his anger. Finally my wife told him that Jesus loved him and wanted to save him. He looked up with a kind of a grunt and said: "I've got a little business to settle with that man up there." But she didn't hear him at all; she just kept on telling him about Jesus. All at once I saw a tear on his hard face, and I rushed down from the platform and I said: "Let us pray," and the three of us went to the altar and Jesus saved him then and there. That man is Rev. Dan W. Bush, superintendent of our rescue mission in San Francisco.

Love is a great thing in this work, but love has its own methods. There comes a time when love must stand up and do something. In an old mission that was formerly in Grand Rapids, they used to drive the superintendent off the platform, sing the vilest songs, and all that. When they called me to be superintendent of this mission I said: "If I cannot do it I will resign, but I am not going to resign until I am *sure* I cannot run it. If necessary, I shall do something besides pray here." We have been here now for fourteen years, and the Lord has seen fit to wonderfully bless us in our work.

And it is not only common sense and love that are required—you must have *your Bible*. That is a very commonplace thing to say, but let me say it. The worker that depends upon his Bible never gets in deep. It is the only thing that meets the case.

And another thing that is commonplace—you must be *baptized by the Holy Ghost*. If He doesn't lead you I don't know who will. Of course, you can rush out and work anywhere; but if you have the Holy Ghost in your life He will tell you where to go, when to walk and when to trot. (You see there is some advantage in being a "Trotter.") Look at Philip—always somebody taking his place, somebody else getting the glory! You remember how the Holy Ghost told Philip to go down to Gaza, just after he had been preaching in Samaria—(the Holy Ghost would not have gotten a modern evangelist to do that. He would tell Him that he had not yet taken his offering). But you know how Philip came along there as the eunuch was sitting in his chariot, reading the prophet Esaias, and how the Holy Spirit told him to run to the man, and Philip ran. The eunuch was having difficulty in understanding what he read. Philip explained it to him, and he was baptized, just because Philip was faithful. You remember, too, the experience Paul had in going to Macedonia. Paul wanted to go to Bithynia, but the Holy Ghost told him in a vision to go to Macedonia. To Macedonia he went, and the first thing after he arrived he got "pinched" for breaking the speed limit. Paul might have said he got "a bum steer," but he did not. He believed the Holy Ghost had revealed that mission to him, and that was enough.

On my way to the office once, from a noon meeting at the Y. M. C. A., I came near running a man down in my rush, as he stood in the doorway. I went on, but God told me to go back and speak to him. I went back and spoke to him and he merely looked down the street. "Well," I said to myself, "he is a pleasant fellow. I guess I'll pass him up." But I didn't. Pretty soon I said: "Let's go and get some dinner." He just walked out of the doorway, but didn't say a word. We went to a restaurant where I knew I could get a good steak. I always go in for steak on those occasions. I tell you right now, there is nothing like steak and potatoes, coffee, and bread and butter, when a man is hungry. We went to the restaurant and I said: "Billy, throw a steak into him." The fellow didn't say a word; he just got away with that steak and plenty to go with it, and when he had finished, he looked up at me and said: "Who are you?" I said: "I am a business man." I thought if I told him I was a Christian worker he would have knocked the table over. He said: "What did you speak to me for?" I said: "Well, I've been hungry myself, and I thought you were hungry." "Well," he said, "I was watching that clock over there, and even while I was watching it, the man drove by in his automobile"—mentioning one of our prominent business men—"who robbed me and my father, and I had made up my mind if something didn't happen that I would put an end to his life and mine." "Well," I said, "that would have done you no good. I have an engagement now, but you come to my office," and I gave him the address. "At what time?" "You will find me there at seven o'clock. We'll talk things over." "All right," he said. I said goodby and left him.

He was around at seven o'clock, and, of course, this was what he saw on the window: "Hope for all who enter here." "Jesus Saves." "Everlastingly at it." "7.30 Every Night." I stuck out my hand to shake hands, and he looked at the window and said: "I might have known it." "Might have known what?" I asked. "Why, I might have known that God was in the thing. Come and pray with me." We went up to the altar and knelt down and he poured out his heart to God. Then he told me about his life. He had been brought up a Christian; but he had gotten away from God and gone wrong; he had left his family and when I spoke to him he was on the verge of committing murder. Well, he got on his feet, went back to his wife, and now he is janitor in a little Methodist church in Michigan. Later his wife wrote me a letter in which she said: "We are living our honeymoon over again." Yes, you need the Holy Ghost to guide you to the right one.

There is one thing that we must always remember, and that is that the power is not in ourselves. There are a good many mission men here. We know we fail just as soon as we forget that the power is not in ourselves. If we forget that, it is only a little while before we fall flat. I have seen preachers fail because they trusted in their intellect. Intellect can only move intellect.

If we look to the Holy Ghost for guidance, we will get it. Sometimes it is not easy to speak the word God would have us speak; but each of us has work to do that no other man can do. There are times, too, when we wait too long for the Spirit to guide us. If we go to the wrong man, we will know it; but we had better do that than miss going to the right one. You know, men expect you to speak to them about their souls. All I needed was an offer of a helping hand. When that was offered to me in Pacific Garden Mission, on January 19, 1897, I passed out of death into life. "Old things passed away, and all things became new." My wasted desolate home was re-established. God has kept me for sixteen years without the drink that ruined me.

My one desire is to get men and women to a saving knowledge of the Lord Jesus Christ. Will you not help us? Help us with your prayers as well as your means. Have something to do with rescue mission work. If you cannot go down into the slums yourself, send us, and then expect God to answer your prayer as we pull these poor fellows from sin to God. Who knows but I am speaking to someone here who has loved ones that are away in the far country? Help us to get somebody's else boy or girl, and God will help somebody else to get yours.

COURAGE.*

Rev. J. D. Jones, M. A., B. D.

"And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer" ("Courage, Child." 20th Century Testament). Matt. ix. 2.

I suppose that in that swan song in which Browning speaks of

"One who never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake"

the poet was really describing himself; for that was Browning's dominant characteristic—a robust, aggressive, almost defiant optimism. And yet whenever I read these lines I feel they are too big for Browning. Like the old Hebrew prophets, the poet spoke larger and better than he knew. Strictly and literally the lines are true of only one Person in the world's history, and that One is not Browning, but Jesus. For even Browning I imagine must have had his depressed and despondent days. He was an Elijah kind of man—strong, vehement, undaunted; but we may be pretty sure that, like his Scriptural prototype, he had his days beneath the juniper when he was the prey of black despair. There was really only One Who *never* turned His back; only One Who *never* doubted clouds would break; Who *never* dreamed though right were worsted, wrong would triumph, and that One was Jesus. The faith even of the bravest of ordinary men has been chequered with doubts and fears and despair; the faith of Jesus never for a moment faltered or failed.

That was a favorite prayer of Robert Louis Stevenson: "Give us to go blithely on our business,"—to go about it, he meant, with a cheerful spirit and a smiling face. That was how Jesus went about His business: He went about it *blithely*. He was Himself, if I may borrow Shelley's phrase, a "blithe spirit." He was a brave, sunny, cheerful, hopeful soul.

And this, not because He did not see, or deliberately ignored, the glaring and tragic evils of life. None saw them so clearly as He. There was something in Jesus that drew the hidden sorrow and pain of the world to the surface. Listen to these two sentences: "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door;" and this: "Now all the publicans and sinners were drawing near unto him for to hear him." Physical pain and moral misery—Jesus saw them both. The sick and the possessed with devils—wherever He turned, there they were, beseeching His help. And I am sure no one knew so much about moral misery and desolation of soul as He did. The "publicans and sinners" of Palestine, the moral derelicts of society kept out of the way of the Pharisees, but they laid bare their wounded hearts to the Lord. So let no one imagine that our Lord was brave and cheerful because He did not see the world's pain. His optimism was not of that flippant and shallow sort which is able to maintain itself only by ignoring facts. There was no pretense or make-believe about Jesus. He saw all the pain and sorrow and tragedy of life, saw it more clearly and saw more of it than anyone either before or since, and yet He went blithely about His business in spite of it. He preserved His courage and faith in face of it. With all the ugly facts of life confronting Him, He held on His way undismayed, meeting everything with a cheerful courage and an indomitable hope.

That is the amazing and subduing thing about our Lord's optimism: it is so challenging, it is so courageous. "Out of the depths have I cried unto thee, O LORD," says the Psalmist. But the Lord went down to deeper depths than the Psalmist ever sounded and out of those depths He did not cry or sob, He sang His confident song

*Delivered at the Northfield General Conference of Christian Workers, August, 1913.

of hope and triumph. For superb courage there is nothing in the world like the optimism of Jesus.

And if you ask me for the secret of this unconquerable hopefulness, I answer, it is to be found in His unswerving faith in the Fatherhood of God. That was Christ's special and particular contribution to the world's knowledge of God. The Jew had taught that God was Sovereign. Jesus taught that the Sovereign was also the Father. And that was the secret of Christ's courage: the Father was on the throne. "My Father worketh." In all the perplexing and often baffling events of life He saw the Father's hand. *Love* was at work! And, believing the Father was on the throne, Christ was able to face sickness and pain and evil and death with a brave heart. Even these things were in the Father's hand, and though He might not know exactly how, He was sure they would work together for good. And with that faith in His heart, He went blithely through the world. He was full of high and holy hope Himself, and He made it His business to breathe hope into others. Christ was a Gospeler, a Preacher of good news. And the good news He mainly preached was this: God is your Father. And on the strength of that good news He bade men and women be brave and hopeful.

There is one word which is eminently characteristic of our Lord, which He was continually using and which, in a sense, sums up His message to the world. It is the word which our translators render "Be of good cheer," but which might be more fittingly and accurately rendered by the one word "Courage." Christ went through the world saying to this and the other downhearted and despairing soul: "Courage!" He said it in my text, to the paralytic. When he saw the lad lying there prostrate and helpless on his bed that was His first word to him: "Courage, child." But the paralytic was not the only person to whom He said it. When the woman who was a sinner came and sobbed out her shame and despair at His feet, that was His word to her: "Courage, daughter." And when the disciples were facing their gigantic task and their hearts were quaking and quailing at the thought of the seemingly impregnable fortresses of evil which they were to attack in the name of the Lord, it was with the same word the Master rallied their fainting spirits: "Courage, I have conquered the world."

This word is a real revelation of the spirit of Christ; it is a window into His soul. He saw the Father at work, bringing good out of every seeming ill. And so He walked through life with a smiling face and a singing soul. And He made it His business to kindle hope in the hearts of others. That was His message to a timid, frightened, despairing world: "Courage."

And some have learned His secret. They have caught the contagion of His cheerful bravery. There is a man on the lookout on the great Atlantic liners and periodically his voice rings out: "All's well." And nervous and timid passengers must often find comfort in that cry. It is the man who can see farthest who says "All's well." And that is what our Man on the Lookout cries to us, the Man Who knows most and sees farthest! Clouds and darkness are about us, and the storm presses heavily upon us, but through the night and the storm-wrack comes His voice: "Courage, all's well! 'My Father worketh even until now.'" And when that Voice reaches us the fret and the fever and the worry and the fear all vanish, and a quiet and serene confidence takes their place, and we, too, find strength to believe that "all things work together for good to them that love God."

Now in order that we may appreciate how daring and uncompromising was the optimism of Christ I want to descend from general statements to details. And so I propose to examine it as illustrated in these three incidents in which the word "Courage" leaped to His lips.

I. Our Lord's Optimism in Face of Pain. I begin with the incident of the paralytic lad. When his four friends set him helpless and prostrate in Christ's presence that was His first word to the sufferer: "Courage, child!" Here is our Lord's optimism in face of *physical suffering and pain.* The youth had been bemoaning his fate, rebelling, no doubt, against his helplessness, perhaps challenging the goodness of God. He saw nothing but evil in his affliction. But Christ saw more in it; He saw a Father's loving

discipline. "Courage, child," He said, "all's well."

Now it is precisely at this point that the faith of so many breaks down. Our modern world is vividly sensitive to physical suffering. It is more sensitive to physical suffering than it is to moral shame. It is easier far in these days to raise money for hospitals to heal men's bodies than it is to raise money for missions to minister to their souls. And because we have become so sensitive to physical suffering, the sight of so much sickness and pain drives us almost mad. We impeach the goodness of God. We say that if there were a good God at the heart of things He would never permit it. That is to say, we view suffering as if it were mere and sheer ill and we speak as if our world would be a better world if suffering were clean banished from it.

Now, I am not denying that there is a certain problem connected with pain—there are mysteries about it that we cannot fathom. But at any rate in our ordinary speech about it we commit two mistakes. We make the first when we lay the blame for the suffering and the pain at the door of God. God is not to blame. I question whether pain is here at all by God's will. It has no place in the world where He is supreme and where His will is done. Suffering is the result of sin. Even the doctors tell us that four fifths of the physical suffering of the world is the direct result of the moral wrongdoing of the world. And the fact that the innocent suffer with the guilty does not affect the truth of that statement. We are all bound together in this bundle of life and the evil results of sin by no means always end with the sinner. That is the first mistake we make: we lay the blame for the suffering at God's door, when it is the bitter fruit of our own sin.

And the second mistake we make is this: we treat suffering and pain as if they were mere and sheer ills. But they are not, and we know they are not. Suffering and pain may be hard to bear, but they minister to character and they enrich the soul. They make people gentle and considerate and kind; and they have led hundreds and thousands into the eternal life. My brethren, the pain and sorrow of life may often perplex and trouble us, but better a world like this with all its suffering and pain than a world from which these things had been clean abolished. What a hard, cruel, intolerable world it would be! Even we can see as much as this. But Christ saw all this infinitely more clearly. He saw this evil and suffering—here because of men's sin—made in the overruling providence of God to serve the interests of men's souls. He saw the fires of punishment transfigured into fires of cleansing. He saw men emerge out of the discipline of pain, purer, braver, gentler, more obedient! And so in face of all the pain and distress of the world He brings us His word of confidence and cheer: "Courage, all's well." The cup that the Father gives us to drink, shall we not drink it?

II. Our Lord's Optimism in Face of Sin. I pass on now to the incident of the woman who was a sinner. When that poor, wretched creature stole into Simon's house she was well-nigh broken-hearted for sin and shame. She saw her past life in all its wickedness and horror and she fell into a perfect pit of despair. And Christ's word to her was a word of cheerful and confident courage: "Daughter," He said, "thy sins are forgiven thee. Go in peace." Here is our Lord's optimism in face of *human sin.* There are two things about sin that drive people well-nigh into despair: the one is its *guilt,* and the other, its *power.* People are driven into despair by the sense of the *guilt of sin.* They feel they have often sinned the possibility of forgiveness clean away. They feel that no pardoning grace can possibly be equal to the enormity of their sin. If you want to realize into what a veritable slough of despond people can fall on account of the guilt and shame of sin read John Bunyan's "Grace Abounding." Listen to one sentence out of that terrible and heart-searching book:

"But my original and inward pollution, that was my plague and affliction; by reason of that I was more loathesome in mine own eyes than was a toad, and I thought I was so in God's eyes too. Sin and corruption I said would as naturally bubble out of my heart as water would bubble out of a fountain. I thought now that everyone had a better heart than I had. I could have changed hearts with anybody. I thought none but the Devil himself could equalize me for inward wickedness and pollution of

mind. I fell, therefore, at the sight of my own vileness, deeply into despair. Sure, I thought, I am forsaken of God; sure I am given up to the Devil and to a reprobate mind."

And although they have perhaps not expressed their feelings in John Bunyan's way, there are plenty of people who feel that they have sinned beyond hope of pardon. But to all such stricken, trembling, despairing souls Christ comes with His great word, "Courage!" He stands confronting the sin and shame and guilt of the world and He declares it can all be forgiven! The Father's love is equal to that vast and measureless task! There are no unpardonable ones! God has no list of proscribed! There is forgiveness for every one who seeks it!

"If I ask Him to receive me,
Will He say me 'Nay'?
Not till earth and not till heaven
Pass away."

"Daughter," Christ said to that sobbing woman who thought that by her vile and sensual life she had sinned herself outside the range of pardon, "thy sins are forgiven thee." And that is the message He brings to sin-stained men and women still, "Courage!" He cries. "There is no need to despair. It matters not how low you may have fallen; in what bottomless pit of shame you may lie—there is always one thing deeper still: 'underneath are the everlasting arms.' It matters not how deep your sin and how black its stain,—the cleansing love of God will wipe it out. 'Where sin abounds grace doth much more abound.'"

And Christ was an optimist about the *power of sin.* Just as He believed that God could forgive every sin, however black, so He believed that God could break the power of sin, no matter how galling and terrible it might be. Now the forgiveness of sin is a hard enough thing to believe, but emancipation from its power is harder still. Upon this point even good men have been tempted to despair. "How can a man be born when he is old?" asked Nicodemus. How can a man go back upon himself and undo his own past and release himself from its coil? "Can the Ethiopian change his skin or the leopard his spots?" cries the prophet in his pessimism; "then may ye also do good, that are accustomed to do evil." That was Jeremiah's conclusion: escape from evil habit, the change from goodness to badness, was about as likely, or as unlikely, as that a black man should change into a white man. And human hopelessness has not grown any the less with the years. You remember how Tennyson puts it; he says that when a man awakes to the folly of sin and vows he will cast away from him the "evil uses of a life," they from all his life arise and cry: "Thou hast made us lord, and canst not put us down."

But there is One Who never has subscribed and never will subscribe to this creed of despair. Jesus declares that even the oldest and hardest can be born again. There is no chain of habit that cannot be broken. There is no evil usage that cannot be mastered. There is no tyranny of sin from which a man may not get release. He came to give release to the prisoner and opening of prisons to them that are bound. He goes about saying to those who are bound and enslaved, "Courage!" There is escape and freedom possible. Look at what He said to the woman who was a sinner: "Thy sins are forgiven; go in peace." He preached not simply pardon, but the possibility of a new life of purity. The moral Ethiopian, Jesus says, can change his skin; the bad can become good. He does not wring His hands in despair before any case of enslavement. He knows nothing of hopeless cases. Emancipation is possible for everyone. The healing fingers of God can go as deep and as far as the destroying fingers of sin.

And the Lord's optimism has justified itself by the facts. What a procession of released captives He leads in His train!

"He comes the prisoner to release
In Satan's bondage held."

He *comes* to do that. With what result?

"The gates of brass before Him burst,
The iron fetters yield."

This woman who was a sinner is but the first in a mighty army who can testify to the emancipating power of the love of God. So let none despair! "Courage!" says Christ. The Father's love will do more than cancel the guilt of sin; it will break the *power* of cancelled sin and set the prisoner free.

III. Our Lord's Optimism in Face of the World. I want to say a word, in the last place, on Christ's optimism in face of all the *power of the world*. It was the eve of His Passion and He was having His parting talk with His disciples. They were beginning vaguely to realize that He was leaving them and that they would have to live their life and do their work without Him. And they looked at themselves—just a handful of humble Galilean fisher-folk, and then they thought of the world into which they were about to be sent, vast, scornful, impassive, hostile, and their hearts sank within them. It seemed such a hopeless enterprise. The opposing forces seemed so unequal. And the Lord divined their fears and timidities and challenged them with these mighty words: "Courage, I have conquered the world." This is Christ's optimism in face of all the vested interests of evil, Christ's optimism in face of the mighty forces of wickedness. "Courage," He cries; "the world is a beaten power, the world is conquered, for I have *overcome* the world." Jesus had never a shadow of doubt as to what the issue of things was going to be. He never doubted clouds would break. He never dreamed though right were worsted wrong would triumph. He never for one minute imagined the world was heading for the abyss. Though He knew that He Himself would die upon the Cross, He never for a moment imagined that evil was going to win the victory. He knew *the Father was working*. He knew the end of the day would see not evil triumphant, but the kingdom of God established upon the earth. Listen to this sentence of His: "I beheld Satan as lightning fall from heaven." It looked as if it were Satan's hour at the time. Judas, Pilate, the priests—these seemed to be the dominant power. Wickedness seemed firmly seated on the throne. And yet that was what Jesus saw,—Satan fallen! The entire kingdom and power of evil broken up, cast down, destroyed. So He faced the future with heart calm and unperturbed—with heart confident and assured. "Fear not, little flock," He said to these same disciples, "it is your Father's good pleasure to give you the kingdom." "Courage, I have conquered the world."

Nowadays, people profess to be in doubt as to what the future of the world is going to be. We have become despondent, discouraged, depressed. We begin to wonder whether, after all, the gigantic interests of evil are not going to prove too strong for the forces of righteousness. It looks in our own day as if the world were gaining upon the Church; as if instead of becoming more Christian we were becoming less Christian. And sometimes we lose heart, our hands hang down and our knees are feeble. We are half inclined to think that defeat is inevitable, and we talk about reaction and arrest. But there is One Who never bates a jot of heart or hope. There is One Who never speaks of "arrest." What He speaks of is "conquest." There is One Who knows that, though it seems so mighty and impregnable, evil is a defeated and prostrate foe. "Courage," He says to us, His discouraged and desponding people; "I have conquered the world." The victory has been won. Sin's power is broken. From henceforth our Lord sits at God's right hand expecting, not hoping, or wishing, or praying, but calmly and confidently *expecting* till all His enemies are made the footstool of His feet. That is the vision Christ sees, not an evil-ridden world, but a redeemed world! These tremendous forces of evil that appal and frighten us—they are already beaten foes. They are on their way to overthrow. Lust is doomed! Greed is doomed! Drink is doomed! Worldliness is doomed! There is no need for us to quake and cower before these things. "Courage," says Jesus; "I have conquered the world."

And that is what we want to-day—to catch the contagion of our Lord's optimism. To hear Him say to us "Courage" and to believe in His outlook on life will bring efficiency into our service and the peace of God into our own souls. Courage, my suffering brother; the Father worketh, and all things must work together for our good. "Courage," you sin-burdened soul; God is a forgiving and redeeming God and plenteous grace with Him is found! And "Courage," again, you weary and discouraged worker; the devil is a defeated foe, sin and death and hell are all to be cast into the lake of fire. We are on the winning side. Christ has overcome the world.

EDITOR'S CORRESPONDENCE.

The following letter—further presenting the need of teachers in American Samoa—supplements that which appeared in our February issue, page 97, and we trust that the appeal made for three American teachers will be promptly met.

Governor's Office,
Pago Pago, American Samoa,

Feb. 20, 1914.

Mr. W. R. Moody,
East Northfield, Mass.

My Dear Sir:

Supplementing my letter of January 30, 1914, *re* the school situation in American Samoa, I have to report the following results of the investigation mentioned in that letter:

There is usually a pastor's school in each village. As the name implies, the school is taught by a native pastor, in addition to his church work. The interest put in this school work naturally depends on the personality of the pastor.

In villages where there is more than one denomination, each denomination usually has a pastor's school. As far as can be determined there is absolutely no English taught in any of these schools, the pastors themselves, as a rule, not speaking English. The school days in the village schools above mentioned consist at the best of two hours per day, four days per week. It is found, however, that very few of the schools are kept up to the mark, due to the numerous excuses of parents, vacations of pastors, etc.

In addition to the pastor's schools, there are the following denominational and Government schools: one Island Government school at Pago Pago, in which English is taught by an American teacher. This school is very popular on account of its American methods, and there are more applications for admittance than can be accommodated. At Leone, the Marist Brothers have a school in which a fair amount of English is taught. At Atauloma, there is a girls' school maintained by the London Missionary Society, in which a very limited amount of English is taught, the woman in charge not believing in teaching the natives English. Mr. Hough, the head of the London Missionary Society in American Samoa, resides in Leone and has a small school for young men, training them for pastors throughout the Islands. Very little English is taught at this school. The Catholic Mission maintains a school for girls at Lepua. No English is taught in this school except to half-castes, who pay for their tuition and this special instruction. Strange to say, the Mormons maintain a good-sized school at Mapusaga. They have a good staff of American teachers. They teach English in their school, also manual training. They also maintain a school at Pago Pago, where English is taught by Americans. It may be added that the Mormon schools do not teach religious subjects except to children whose parents have embraced the Mormon faith, and to young men who wish to prepare for pastors.

The total number of pupils in Tutuila, American Samoa, is, roughly, 1400, and of the Manua Group, of American Samoa, 400. The school situation could be put on a very good footing if we could obtain three American teachers—one for each district of American Samoa. The budget would amount to probably $1000 to $1200 per teacher. The natives themselves are not in a position financially to furnish this amount. They are very anxious to learn English, and I know of no better charity that any society could undertake than lifting up this race of people who are anxious to become good Americans and are most lovable in disposition and loyal in their devotion to our country.

In reference to the London Missionary Society, I have the greatest respect for their work here along religious lines, and my association with Mr. Hough, the head of the society, is most cordially friendly. They deserve great credit for the education of the Samoans in their own language and along religious lines, but through lack of funds, they are unable to furnish what we require—teachers, capable of instructing Samoans in English. . . . .

Thanking you for your interest in the matter, and with sentiments of personal esteem, I remain,

Sincerely,

C. D. Stearns,
Governor.

Receipts for May.

China Inland Mission:

7948	$ 2 00

Central Africa, Dan Crawford's Work In:

7939	$ 2 00
7942	50 00
7943	2 00
7944	198 50
7945	160 62
7946	20 00
7947	1 25
7948	2 00
7949	43 00
7951	82 00
7952	5 00
7953	10 00
7954	4 18
7957	137 00
7958	158 69
7959	5 00
7960	47 71
7962	1 00
	$929 95

Labrador. Dr. Grenfell's Work In:

7963	$ 25 10

Record of Christian Work (Free Distribution):

7940	$ 1 00
7941	5 00
7950	10 00
7955	5 00
7956	1 00
7961	25 00
	$ 47 00

Personalia.

Rev. F. C. Spurr, formerly of Melbourne, Australia, has become joint pastor with Rev. F. B. Meyer, B. A., D. D., of Christ Church, Westminster, London.

Miss Anna A. Gordon, vice president for sixteen years of the National Women's Christian Temperance Union, has succeeded the late Mrs. L. M. N. Stevens as president of that association.

Rev. Stacy R. Warburton has resigned the assistant secretaryship of the A. B. F. M. S., in order to return to the work of the pastorate. He is to be succeeded by Mr. William B. Lipphard.

Arrangements have been completed for a series of Gospel meetings, under the leadership of Rev. J. Stuart Holden, to be held in Carnegie Hall every Sunday night during the month of August. These services are under the joint auspices of the Evangelistic Committee of New York and the Northfield Extension Movement. It is felt that exceptional opportunity will be afforded by this means for reaching many visitors who are in New York during the summer months, as well as a large number of young people who will attend a religious service, held in a large hall, where they might not be willing to enter a church. No collections will be taken at these meetings, but the help of Christian friends is solicited to meet the expenses of hiring the hall, advertising, etc. The prayers of the readers of the Record of Christian Work are requested, that this effort may be crowned with richest blessing, and result in winning many lives for Christ.

Below are given the recent and prospective engagements of some workers in the evangelistic field:

John W. Erskine.—June and July, Bolton and Cathro, Mich.; Aug., Evart, Mich.

J. Bruce Evans.—June, Dunkirk, Ind.; July, Gas City, Ind.

Hart and Magann.—After June, Madison, Wis.

J. W. Mahood and Party.—May and June, Rapid City, Mich.

Milton S. Rees.—June and July, Rochester, N. Y.

C. C. Smith and Party.—May 17-June 7, Crookston, Minn.

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Our Book Table.

All's Love, Yet All's Law. By James L. Gordon, D. D. F. H. Revell Co., New York. Cloth. 255 pages. $1.25 net.

In fourteen chapters the writer discusses the Law of Truth, Inspiration, Vibration, Beauty, Hope, Genius, Language, Sincerity, the Future, the Unseen, Degeneration, Conflict, Pleasure, Coöperation, and closes with a chapter on "Love's Golden Chain of Law." Illustrations abound. Under "The Law of Vibration," the scientific basis for prayer is treated. The demand for a fighting saint is presented under "The Law of Conflict"; this is a most helpful chapter. The author's method of measuring a great soul is good: by its capacity for a great love, a great enthusiasm and a great wrath. This book should be read in portions.—*F. L. D.*

Bible for Home and School (The): Amos, Hosea and Micah. By John Merlin Powis Smith, Ph. D. Macmillan Co., New York. Cloth. 216 pages. 75 cents net.

Each of these three prophecies is prefaced by a concise and thorough introduction, giving the results of historical investigation and criticism, where these throw light on the biblical text. The Revised Version of 1881 is given, supplemented by footnotes giving all important rendering in other versions. The comments are on the same page and below the text, much after the manner of the Cambridge Bible for Schools. An index and bibliography of recent literature on each book is given.—*T. C.*

Bible Studies in the Old Testament. By Henry Ward Beecher. ("The International Leaders' Library" Series.) F. H. Revell Co., New York. Cloth. 438 pages. 50 cents net.

These lectures were delivered by Mr. Beecher during the winter of 1878-1879, and were preserved in the stenographic notes of T. J. Ellinwood, and edited by John R. Howard.

There are two sermons at the opening of the volume—one on Inspiration, the other on How to Read the Bible. The twenty-one chapters following are the informal "talks" in which Mr. Beecher was ever at his best. They begin with Creation and follow along with the leading characters and crises up to the story of Ruth and Naomi.—*J. M. S.*

Brothering the Boy. By W. Edward Rafferty, Ph. D. Griffith & Rowland Press, Philadelphia. Cloth. 220 pages. 75 cents net.

The one who can best brother a boy is his father, is the key-note to this book, and it needs to be struck hard and often. Fathers engrossed in their work and business and career, chasing some very important nothing, forget the days in their own lives when a stamp, or a bat, or a gun, or a girl was, in turn, a treasure, or when they wanted to hunt a woodchuck or join a circus; and so they get entirely out of sympathy with their own children and their neighbors' children. With all our modern machinery for helping boys, the fundamental thing for father, pastor, mother, sister or big brother, is to keep in that sympathetic contact, that chummy spirit, which enables us to stand in a boy's shoes, feel with his heart, and think his thoughts. Get interested in what interests him, thus you establish the connection that enables you to enter his world, and him to enter yours.

Five parts, an excellent index, and a list of 120 best books for workers with boys, make this a comprehensive treatment of an always live subject.—*T. C.*

Cause of the Social Evil and the Remedy (The). By Albert W. Elliott. Southern Rescue Mission, Inc., Atlanta, Ga. Frontispiece. Cloth. 144 pages. $1.

The writer of this book asserts that the cause of the social evil is largely heredity. After establishing this he goes on to plead for eugenics, but eugenics with the emphasis on the moral, rather than on the physical, side. He gathers his evidence from a wide territory in this country during six years of investigation. Segregation is, in his judgment, the only method which municipalities can safely adopt. He also advocates the segregation of men as well as women.

As to the remedy. This is best stated in his own words in the conclusion:

"The social evil, as I have shown, is caused largely by a tragic taint of heredity. In some instances it is the result of improper training and environment. The real cause, however, is the rejecting of Jesus Christ and His teachings. If America should ever be Christianized, the social evil would automatically be cured, but until this is done we cannot hope for a solution.

"Jesus Christ offered the remedy for the evil two thousand years ago, but it was rejected. He still offers that same remedy to-day, and just as surely it is being rejected."—*F. L. D.*

Conscience. By Thomas Baird. Charles C. Cook, New York. Cloth. 98 pages. 50 cents.

A report of addresses given at the Fulton Street Noon Prayer Meeting. The topics are well chosen. Much that is said is direct, to the point; there is a practical quality about it all which is distinctly worth while. Conscience certainly needs to be newly exalted in our own time. The addresses are evangelical and wholly conservative. In some of his *obiter dicta* the author is rather severe upon those who do not agree with him as to theological presuppositions, and he does not allow enough for people who may be sincerely troubled in trying to find the light. It is to presume a good deal on one's own knowledge of the mind of God to say that "all doubt is sinful in His sight."—*G. G. A.*

Crayon and Character. By B. J. Griswold. Meigs Publishing Co., Indianapolis, Ind. Illustrated. Cloth. 208 pages. $1.

An excellent manual on chalk-talk work. It shows how to draw the pictures, gives the talk suiting the picture and subject, and leaves room for originality. Those who teach children, from five years old upward, will find this book a great help. Many children will take delight in reproducing these drawings and will, at the same time, learn the moral lesson conveyed.—*F. L. D.*

Creed and Curriculum. By William Charles O'Donnell, Jr. Eaton & Mains, New York. Cloth. 119 pages. 75 cents net.

This book is a plea for definite, non-sectarian teaching of the Bible in the public schools. The writer contends that only by such religious instruction can morality and good ethics be inculcated in school children's minds. Attention is called to the successful working of such instruction in Australia under "The New South Wales Act."

The following will give the trend of thought in this book:

"There are 19,000,000 children in the public schools of this country receiving no direct religious education."

"The Hebrew race and the Bible have been the two mightiest forces in the moral uplift of mankind, and until the teacher is as free to use the inspiring and instructive literature of the Bible as she is to use the Iliad and the poetry of other races, we are limiting the teacher in the use of efficient means of moral training." (Quoted from Dr. Rugh.)

"This problem of religion in the schools must be solved—without violence to the spirit of our glorious Americanism. If Americanism is the big thing we believe it to be, it is big enough to carry every load that the new age has put upon it."

"The schools are standing for vigor of intellect, for skill of hand, for health of body, for social graces, and vocational equipment. Let them stand no less unequivocally for high-minded devotion to the Mighty One Who upholdeth all things by the word of His power."—*F. L. D.*

Crisis of Morals (The). By Harold Begbie. F. H. Revell Co., New York. Cloth. 159 pages. 75 cents net.

Mr. Begbie has earned the reputation of always writing straight-to-the-point. This book is of that sort. It is an attempt to point out the essential dangers in the atmosphere of impurity that hangs like a cloud over modern civilization. He accepts as his thesis the words of an eastern seer: "Where women are honored, the divinities are complacent: where they are despised, it is useless to pray to God."

He thinks that women are what men want them to be, and points out the alarming tolerance of evil and indecency which is prevalent

among us. This has brought about a crisis between good and evil that is a challenge to the Church, and that the Church must meet by overcoming impurity with purity and cultivating a high type of motherhood.

He attaches much hope to the dawning of a new day of alliance between religion and science. While one may not always agree with all Mr. Begbie's statements, one cannot but feel that his emphasis is much needed in the direction of the work of modern Christianity.—*J. M. S.*

For Childhood and Youth: Ideals of the Modern Sunday School. By Thistleton Mark, D. Litt., B. Sc. Pilgrim Press, Boston. Cloth. 187 pages. 60 cents net.

Commended by the Bishop of Manchester and by Prin. W. F. Adeney, this book gives a refreshing study of the customs and conditions which prevail in Sunday school work in England. These, while similar, are yet different from those which prevail in the United States. Britain has Bible lessons in her day schools. We do not. What religion is taught the young here in an organized way comes, for the most part, from the Sunday school. It is noticeable how seriously Britain takes her Sunday schools, often holding both morning and afternoon sessions. The writer, who thinks that, in matters of organization, Britain has much to learn from the United States, often quotes that prince of Sunday school leaders, Mr. Marion Lawrance. A fine simplicity and devotion pervade these pages.—*T. C.*

Gospel of Our Lord and Saviour Jesus Christ Arranged According to Subjects (The). Christian Literature Press, New York. Cloth. 162 pages. 50 cents net.

In this compact little volume all of our Lord's words as recorded in the Gospels are arranged according to subjects: The Father, The Son, The Holy Spirit, Christian Life, Eternity. Each of these is subdivided according to topics, considered—for the most part—either alphabetically or chronologically, with Bible reference for each quotation. The book, which has been carefully compiled, will be useful to new converts or those having but slight acquaintance with the Word of God. A book of this kind, however, in common with many other "Helps," tends—unwittingly and unwillingly—to neglect of the Bible itself and our Lord's command to "search the Scriptures."—*A. M. V.*

Heresy of Cain (The). By George Hodges. Macmillan Co., New York. Cloth. 290 pages. $1.25.

A series of sermons covering a wide range, always practical, often striking, brief, direct, epigrammatical and to the point. Few men in our own time possess just the power of direct and telling statement which is Dean Hodges' own distinctive quality. He begins, continues, and ends, always driving straight at the mark, keeping his feet on the ground, and looking abroad toward wide horizons and up toward the stars. A stimulating piece of work. A new and stirring application of old, old incidents.—*G. G. A.*

Is There a Hell? A Symposium by Leaders of Religious Thought. Funk & Wagnalls Co., New York. Cloth. 110 pages. 60 cents net.

Senator Beveridge, in an article published not long ago in a popular weekly, said that the pulpit would have more power if more ministers actually believed that the souls of men were in danger of being actually lost.

The modern pulpit seems to be suffering from a sort of anæmic attitude in regard to sin. This present volume is by no means a theological treatise, but is the answers given to the direct question "Is there a Hell?" by sixteen men qualified to answer. They are of all sorts, from Evangelicals, as F. B. Meyer, to Romanists, like Monsignore R. H. Benson, a Jewish Rabbi, Rev. M. Hyamson, and one socialist.

A reviewer could not, of course, sum up a book so lacking in continuity, but in general, these men all answer the question in the affirmative. The book is exceedingly interesting. Each man has, by nature of his share of the book, been compelled to be brief and very much to the point.—*J. M. S.*

Jesus Christ's Men: A Progress 1813-1913. By Caroline Atwater Mason. Griffith & Rowland Press, Philadelphia. Frontispiece. Cloth. 163 pages. 50 cents net.

In this book we have the story of Baptist missions dramatized. The origin of American missions, the meeting at Bradford, the ordination at Salem, the departure and life of the Judsons in particular, and the planting of Baptist churches in our own West, are graphically told. Young people's societies could present these two dramas with instruction to the audience.—*F. L. D.*

Readings from the Old Testament. Arranged and edited by Louise Emery Tucker, M. A. Sturgis & Walton, New York. Cloth. 260 pages. $1.25 net.

Old Testament Phrase Book (The). Classified by Louise Emery Tucker, M. A. Sturgis & Walton Co., New York. Cloth. 148 pages. $1 net.

The second of these books is designed to supplement the first. The writer's purpose in the first volume is to set before school children the choice passages of the Bible, in order to attract them to Bible study in itself, also to train them in the use of pure English with the Bible as the pattern. The different sections are devoted to Nature Descriptions, Pastoral Life, Character Studies, Wisdom Selections and Passages on Peace. The passages are well chosen and attractively arranged. The text is that of the Revised Version.—*F. L. D.*

Sabbath Theology. By Maurice S. Logan. New York Sabbath Committee, New York. Charts. Cloth. 451 pages. $1.50.

This is a direct reply to the Seventh Day Adventists, whose one distinctive mission, so they affirm, is to proclaim the third angel's message, viz., that Sunday is "the mark of the beast." They regard the churches as "Babylon and rejected of God." Yet their reports show a growth from 3500 members in 1863 to 114,206 in 1912. This increase and their formidable opposition to Sunday legislation make it important that the Christian Church cease to ignore them.

The author exhaustively discusses the whole question of the Sabbath as it appears in Scripture, in the Jewish calendar, and among primitive and heathen peoples. He concludes that first things belong to God, and asks whether the Sabbath is an exception.—*T. C.*

Stewardship Among Baptists. By Albert L. Vail. American Baptist Publication Society, Philadelphia. Cloth. 140 pages. 50 cents net.

Dr. Vail first considers stewardship among Baptists in the early meager and parsimonious days

in America, then traces it to the time when their few missionaries sent home stirring news of God's power and the whole Church began to feel a new birth of stewardship and a responsibility for the evangelization of the world, resulting in its great modern enterprises.

Dr. Vail carefully discusses tithing, shows it legalistic in essence and tendency, and nowhere, in Scripture or out, taught as a rule of procedure for Christians.

In a chapter entitled, "New Testament Principles," with master hand he gives a most sympathetic and satisfying consideration of the whole subject, which is practical and we believe according to the mind of Christ.—*T. C.*

BOOKS RECEIVED.

Atlas of the Acts and Epistles (An). By John F. Stirling. F. H. Revell Co., New York. Cloth. 29 pages. 40 cents net.

Bible Studies on Jesus the King. By Rev. Philip H. Clifford. Chas. C. Cook, New York. Cloth. 96 pages.

Child in the Midst (The): A Comparative Study of Child Welfare in Christian and Non-Christian Lands. By Mary Schauffler Labaree. Central Committee on the United Study of Foreign Missions, West Medford, Mass. Illustrated. Cloth. 272 pages. 50 cents.

Church and Modern Problems (The). By P. B. Fitzwater, D. D. Bible Institute Colportage Association, Chicago. Cloth. 130 pages. 50 cents net.

Distinctive Ideas of Jesus (The). By Charles Carroll Albertson. Westminster Press, Philadelphia. Cloth. 144 pages. 75 cents.

Enlarging Conception of God (The). By Herbert Alden Youtz. Macmillan Co., New York. Cloth. 199 pages. $1.25 net.

Glory of the Pines. By William Chalmers Covert. Westminster Press, Philadelphia. Illustrated. Cloth. 245 pages. $1.25 net.

Happy Art of Catching Men (The): A Story of Good Samaritanship. By Rev. R. J. Patterson, A. B., LL. B. Geo. H. Doran Co., New York. Cloth. 224 pages. $1 net.

In Black and White: An Interpretation of Southern Life. By L. H. Hammond. F. H. Revell Co., New York. Illustrated. Cloth. 244 pages. $1.25 net.

Invitation Committee (The). By John Timothy Stone. Westminister Press, Philadelphia. Cloth. 112 pages. 25 cents.

Lo, Michael! By Grace Livingston Hill Lutz. J. B. Lippincott Co., Philadelphia. Illustrated. Cloth. 369 pages. $1.25 net.

Maréchale (The): Catherine Booth-Clibborn. By James Strahan. Geo. H. Doran Co., New York. Illustrated. Cloth. 303 pages. $1.25 net.

Our World Family. By Helen Douglas Billings. Central Committee on the United Study of Foreign Missions, West Medford, Mass. Illustrated. Paper. 96 pages. 25 cents.

Place of the Church in Evolution (The). By John Mason Tyler. Houghton Mifflin Co., Boston. Cloth. 202 pages. $1.10 net.

Silver Chimes in Syria: Glimpses of a Missionary's Experiences. By W. S. Nelson, D. D. Westminster Press, Philadelphia. Illustrated. Cloth. 174 pages. 75 cents.

Studies in Missionary Leadership. By Robert E. Speer. Westminster Press, Philadelphia. Illustrated. Cloth. 283 pages. $1.50.

Thirteen Appreciations. By Principal Alexander Whyte, D. D., LL. D. F. H. Revell Co., New York. Cloth. 380 pages. $1.50 net.

THOUGHTS FOR THE QUIET HOUR.

JULY, 1914.

Wednesday, 1st. *I will meditate . . . . of all thy work, ... O God. Ps. lxxvii. 12, 13.*

The musician does not grudge the drudgery of the beginning; the student expects to have hard work day by day; the man of business knows that a fortune has to be built up slowly, by steady watchfulness and care. And shall we grudge in the religious life what nobody grudges for anything else that is worth having? Search out for yourself the way in which it can best be done. But . . . . resolve that, cost what it may, ... this art of meditation shall be exercised and mastered.—*Mark Guy Pearse.*

Thursday, 2nd. *Not by faith only. Jas. ii. 24.*

No answer comes to those who pray,
  Then idly stand
And wait for stones to roll away
  At God's command.
He will not break the binding cords
  Upon us laid
If we depend on pleading words,
  And do not aid.
When hands are idle, words are vain
  To move the stone;
An aiding angel would disdain
  To work alone;
But he who prayeth and is strong
  In faith and deed,
And toileth earnestly, ere long
  He will succeed.

—*Selected.*

Friday, 3rd. *Now are we the sons of God. 1 John iii. 2.*

The Christian is a man upon his honor, and *noblesse oblige.* It is well for

every Christian man to remind himself from time to time "of the high calling of God in Christ Jesus," to regard "the style and manners of the sky," and to face plausible temptations in this aristocratic frame of mind.—*John Kelman.*

Saturday, 4th. *Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. Jer. ix. 23.*

The prophet was speaking principally to the nation. Yet when he turned aside to speak of these central matters, his appeal was individual. . . . . A nation is the sum total of its people; and even in those days of long ago, before the clear light in which we live had shined upon humanity, the prophets recognized that the place upon which the emphasis of responsibility is to be laid is not upon the king, or governors, but upon the individuals that make up a nation. If that was true in those olden days, it has a more pertinent application to us. In these days of representative government, the strength of a nation depends more than ever upon the individual character of its citizens. The nation puts the government into power, and the nation is ultimately responsible, therefore, for its acts. National sins fall back, as to responsibility, upon individuals.—*G. Campbell Morgan.*

Sunday, 5th. *I must be about my Father's business. Luke ii. 49.*

In a world of objectless lives, in the face of so much that seems to witness to failure, amid all the desultory tendencies of modern times, what an example the Boyhood of the Master furnishes! What cared He, though learned Rabbis with their parchments sought in vain for the prophecy of His coming? What cared He, though Herod and the Roman government conspired to make His way a path of thorns and the end a lowly Cross? He had His Father's business to perform, He had the certitude of Divine favor, He had the assurance of a definite object—He must, in the face of all things, be about His Father's business. Oh, for a life that has its conscious realization of a Divinely ordered and planned occupation, a life that is not the victim of the world's caprices, that lives beyond the influence of environment or local tendency!—*James E. Freeman.*

Monday, 6th. *He must increase, but I must decrease. John iii. 30.*

His coronation means my crucifixion.—*J. Stuart Holden.*

Tuesday, 7th. *I know the thoughts that I think toward you, saith the* LORD, *thoughts of peace, and not of evil, to give you an expected end. Jer. xxix. 11.*

Prison walls may be strong and dreary enough; the soul may struggle with all its powers against a circumscribed, crippled life; but if the decree has gone forth from God, no escape is open. His wisdom and love are stronger than our efforts, and His work is never done in the dark. We cry in our blindness, and His ear hears; but His faithfulness refuses to do us harm according to our petitions.—*Selected.*

Wednesday, 8th. *I will hear what God the* LORD *will speak. Ps. lxxxv. 8.*

Wilt thou indeed? Art thou really purposed to ascertain what revelation there is of thy Creator's will concerning thee? . . . . This determination of thine will amount to nothing, however, if there be not in thee a willingness to hear *all* that the Lord will speak. If, out of a hundred words of God, thou fix upon one and resolve to honor it while the rest lie all dishonored, that word which thou hearest will turn against thee, and in the last day bring on thee additional condemnation.—*George Bowen.*

Thursday, 9th. *Let not . . . . your good be evil spoken of. Rom. xiv. 16.*

Someone is heard occasionally to say, "It doesn't matter what people think of me, I know my heart is right." But it does matter. In sight of my office window is a church tower; on each of the three sides there is a clock face. On one of these one of the hands has been broken, making the clock tell strange tales. Of course there are people who do not understand the circumstances, and are, therefore, misled by it. At heart the old clock is all right, but that does not alter the seriousness of the fact that people have been late in meeting their engagements, and have missed their trains, because the face is not an index to that which it covers.—*Selected.*

Friday, 10th. *Could ye not watch with me one hour? Matt. xxvi. 40.*

Oh, ye who sigh and languish, and mourn your lack of power,
Heed ye this gentle whisper: "Could ye not watch one hour?"
To fruitfulness and blessing there is no "royal road";
The power for holy service is intercourse with God.

—*Selected.*

Saturday, 11th. *My earnest expectation and my hope, that . . . . Christ shall be magnified in my body, whether it be by life, or by death. Phil. i. 20.*

What a striking phrase that is! . . . . The body, an opaque substance, to be made a magnifying lens to reveal Christ.—*Henry Montgomery.*

Sunday, 12th. *He is able also to save them to the uttermost that come unto God by him. Heb. vii. 25.*

For in that he himself hath suffered being tempted, he is able to succour them that are tempted. Heb. ii. 18.

Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy. . . . . Jude 24 (R. V.).

"He is able . . . . to save them to the uttermost that come unto God by him"—His ability meeting us at the entrance of the Christian life. "In that he himself hath suffered being tempted, he is able to succour them that are tempted"—His ability following along the path with us. "Unto him that is able to guard you from stumbling and to set you before the presence of his glory without blemish, in exceeding joy"—His ability pledged to the consummation of His work in us, until we, even we who have such stain of sin, such marks of falling, shall yet be presented faultless in His presence! This is the path to peace in the midst of the deepest unrest, the unrest of sin.—*Cleland B. McAfee.*

Monday, 13th. *Lord, what wilt thou have me to do? Acts ix. 6.*

Every relation which we occupy hath its duties; every hour with which our lives are lengthened out hath its Divine purpose.—*William Mountford.*

Tuesday, 14th. *Weeping may come in to lodge at even, but joy cometh in the morning. Ps. xxx. 5 (Amer. Revis., margin).*

We can almost see her veiled figure, creeping along under the shadows of the big trees, whilst below the torrent thunders down the glen, and she seeks lodging for the night. Let us not refuse her request, for she will repay us handsomely as she leaves our house at dawn, giving place to jocund joy. Her payment will be fortitude, patience, self-control, wisdom, sympathy and faith.—*F. B. Meyer.*

Wednesday, 15th. *That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: God was manifest in the flesh. 1 Tim. iii. 15, 16.*

The house of the living God is the Church. But in that house stands one great central pillar, which is the doctrine of the Incarnation. As the central pillar reaches down to earth, Christ's humanity touches earth; and as the pillar reaches upward to the roof, His Divinity reaches toward and touches heaven. The Incarnate Son of God and Son of Man is the pillar about which the whole Church is built; to remove that pillar is to bring the Church down, like Dagon's temple when Samson lifted the pillars from their base. —*A. T. Pierson.*

Thursday, 16th. *Jesus [said], I am the light of the world. John viii. 12.*

"I am the light." Then how difficult it is to drive Him away! If we wish to shut the light out of our rooms we must not only close the windows and doors, but we must seal up every keyhole and every chink and crevice, or some urgent ray will pierce its way in. The gracious, long-suffering Lord is not easily driven away. "If ye have faith as a grain of mustard seed"—even through that small opening He will come in and work wonders.—*J. H. Jowett.*

Friday, 17th. *God is not a man, that he should lie. Num. xxiii. 19.*

It is the everlasting faithfulness of God that makes a Bible promise "exceeding great and precious." Human promises are often worthless. Many a broken promise has left a broken heart. But since the world was made God has never broken a

single promise made to one of His trusting children.—*C. H. Spurgeon.*

Saturday, 18th. *The fruit of thy seed which thou hast sown. Deut. xxii. 9.*

We scatter seeds with careless hand,
And dream we ne'er shall see them more,
But for a thousand years their fruit appears
In weeds that mar the land, or healthful store.

—*Selected.*

Sunday, 19th. *All things were made by him; and without him was not anything made that hath been made. John i. 3 (R. V.).*

For the Scripture writers, Nature is charged with sacramental significance. The mountains remind them of the faithfulness and righteousness of God; the sea reminds them of His majesty and might; the stars remind them of the wisdom of Him Who calleth them all by name; the winds are God's messengers; the lightning is God's sword; the thunder is God's voice. . . . . Yea, verily, Nature is full of God, and in the dreariest and most barren spot of earth, the man of seeing eye and open soul will find something to carry his thought upwards and heavenwards, some ladder by which he can climb up to God, so that with Jacob he can say, "This is the house of God! This is the gate of heaven!"—*J. D. Jones.*

Monday, 20th. *A certain rich man . . . . thought within himself, saying, ... Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. Luke xii. 16-21.*

Nothing has permanent value that will not bear transportation when we leave this world.—*Arthur D. Little.*

Tuesday, 21st. *Now is the accepted time. 2 Cor. vi. 2.*

Eternity differs from time in having neither past nor present, only one eternal NOW. It will help us to live the eternal life here on earth, if we live always the present day, the present hour, before God, not considering past or future, but doing, to our best ability, His known will at the existing moment. Madame Guyon called the present "the Divine moment," and for holiness, as for salvation, it is always true that "now is the accepted time."—*J. R. Miller.*

Wednesday, 22nd. *Let your light . . . . shine. Matt. v. 16.*

Away out in the prairie regions, when meetings are held at night in the log schoolhouses, the announcement of the meeting is given out in this way: "A meeting will be held by early candlelight." The first man who comes brings a tallow dip with him. . . . . It does not light the building much; but it is better than none at all. The next man brings his candle; and the next family bring their candles. By the time the house is full there is plenty of light. So if we all shine a little, there will be a good deal of light. . . . . If we cannot all be lighthouses, any one of us can at any rate be a tallow candle.—*D. L. Moody.*

Thursday, 23rd. *A pillar of cloud, to lead . . . . the way. Ex. xiii. 21.*

Do not let the warmth of the campfire, or the pleasantness of the shady place where your tent is pitched, keep you there when the cloud lifts. Be ready for change, be ready for continuance, because you are in fellowship with your Leader and Commander; and let Him say, Go, and you go; Do this, and you gladly do it, until the hour when He will whisper, Come; and, as you come, the river will part, and the journey will be over. And "the fiery, cloudy pillar" that "guided you all your journey through" will spread itself out an abiding glory, in that higher home where "the Lamb is the light."—*Alexander Maclaren.*

Friday, 24th. *Freely ye have received, freely give. Matt. x. 8.*

At a sailors' meeting a seaman prayed, "Lord, make us ships with two hatchways; one to take in cargo, and the other to give it out." A good prayer; Paul knew its answer: "I have received of the Lord that which also I delivered unto you." We are not storehouses; we are ships, intended to trade with the heavenly country and bring supplies for a needy world. Always loading ends in overloading; if we unload, we shall soon be reloaded.—*Selected.*

Saturday, 25th. *The word of the* LORD *came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Ezek. iii. 16-18.*

Remember there is a false silence which would be as shameful as any falseness of speech.—*William R. Richards.*

Sunday, 26th. *Behold, I send you forth as lambs among wolves. Luke x. 3.*

Like a shepherd he shall gather the lambs with his arm, and carry them in his bosom. Isa. xl. 11.

The Master said: "Behold, I send you forth
As lambs among the wolves." And as I thought
Of wolves that I had seen,—before their wrath
How could the lambs survive? And yet He bought
Those lambs with His own blood! How could He send
Such things of weakness forth to such an end?

"Turn back the Holy Pages," said a voice.
And lo, I read: "He gathers with His arm
The lambs in His bosom; they rejoice
As carried there secure from all alarm."
Now had my heart new courage, for I knew
The lambs went not without the Shepherd true.

O flock of lambs, blood-marked, blood-bought, blood-priced,
The Shepherd never sends you forth alone!
The One Who for your life was sacrificed,
Will never to the wolves expose His own.
He gathers, gently gathers, with His arms
Each feeble lamb, and hushes all alarms.

Among the wolves we must be everywhere;
We hear their howlings; but we need not fear.
The Shepherd has us in Almighty care
Upon His bosom, ever loved and near.
Look out, my soul, with faith-cleansed eyes and see
The raging wolves. Not one need trouble thee

—*William Luff.*

Monday, 27th. *Let us not be weary in well doing: for in due season we shall reap, if we faint not. Gal. vi. 9.*

Let us not get discouraged, stumping, rooting, extirpating, eradicating, gathering, plowing, harrowing, pulverizing, and tearing up. These things are all necessary, ... but—"in due season we shall reap, if we faint not."—*Malcolm McLeod.*

Tuesday, 28th. *Every moment. Isa. xxvii. 3.*

We do not realize the importance of moments. Only let us consider these two sayings of God about them: "In a moment shall they die," and, "In a moment . . . . we shall be changed," and we shall think less lightly of them. Eternal issues may hang upon any one of them. But it has come and gone before we can even think about it. Therefore, let us ask Him to keep them for us.—*Frances Ridley Havergal.*

Wednesday, 29th. *Thy righteousness is like the great mountains; thy judgments are a great deep. Ps. xxxvi. 6.*

You may have seen the somber mountains which descend in abrupt shelving masses into some of our peaceful Highland lakes. Their bases are lost in the unsounded depths of that still mirror; we see their trembling reflections no more. But the mountains themselves are patent to view. So, if we cannot discern or understand God's judgments, let us acknowledge the righteousness which directs them. Let us say in adoring reverence with the psalmist, who seems to have had this beautiful image in his eye: "Thy righteousness is like the great mountains; thy judgments are a great deep."—*J. R. Macduff.*

Thursday, 30th. *Peace . . . . and love with faith, from God the Father and the Lord Jesus Christ. Eph. vi. 23.*

This greeting is no empty form of words, but bears the marks of care in the words selected. *"Peace"* is the condition of the soul as respects itself, that which gives it poise and freedom: *"love"* is the condition as respects others, that which leads the soul out from absorption in itself: *"faith"* is the condition as respects God. And all three are gifts of *"God,"* and gifts, too, mediated through Him Whose active dis-

pensing of spiritual gifts Paul never for a moment forgets—*"Jesus Christ our Lord."—G. A. Johnston Ross.*

Friday, 31st. *Return to thine own house, and show how great things God hath done unto thee. Luke viii. 39.*

Are you seeking to be your best to those nearest to you? If not, you may be quite sure you are missing some of life's purest joy and highest service. How often the teaching of the Christian home is discounted by the want of earnest effort to please and gladden and serve in the family circle! To those nearest to us God has given a stronger claim upon us than any others in the world.—*Selected.*

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B.A., D.D.

GREATNESS THROUGH SERVICE.

(July 12, Mark x. 32-45.)

July 6. Mark x. 32-45.
July 7. Lev. xix. 9-18.
July 8. Phil. ii. 1-11.
July 9. John xiii. 12-20.
July 10. Acts xxvi. 12-20.
July 11. John iii. 22-36.
July 12. Matt. viii. 5-13.

Another Evangelist puts this request into the mouth of Salome. Mother and sons acted and spoke together (Matt. xx. 20). It should be remembered that this incident took place between the events recorded in John xi. and the entrance into Jericho recorded in ver. 46. If this were Friday, it was just a week before Calvary's wondrous Cross; and the shadow of coming events lay heavy on the heart of Jesus. It would seem as though the Master was walking in advance of the disciples, wrapt in deep thought. There was something about Him that filled them with awe and wonder. Already His soul was sore troubled, "even unto death." He had a clear prevision of all that awaited Him, as is evident from His words in ver. 33, 34. The death of shame and the resurrection of glory stood clearly defined before His gaze. He was no martyr, ignorant of the fate that awaited Him; but the obedient Son of the Father, following the prepared path. It was immediately after these disclosures of the imminent future that the request of the two brothers, backed by their mother, was made.

THE REQUEST. It was a mistaken one. (1) They thought that highest positions in the kingdom meant greatness, honor, supremacy. Our Lord had to explain that in the Divine kingdom the great ones were not those who sat on thrones and were ministered to, but those who waited at the table and served. If you visit any palace or mansion you naturally expect that the great ones will be found in the reception halls. But if you enter the Father's house with its many mansions, you will find the great ones in the place of service. Among "the Gentiles" the "great ones exercise authority," that is, they who exercise authority are the great ones; but the reverse is the case in the Church—to be chief you must serve, and they who serve most are chiefest. If James and John were bent on being accounted great, they must not talk about sitting on thrones; the only way to the loftiest positions was by stooping to the meanest service for the rest.

(2) They thought that chief places could be given at the dictation and decree of Christ. They supposed that if they were first in their application and could get Christ on their side, His word would be sufficient to give them any place they wanted. But in this they were greatly mistaken. They must "drink of the cup" and "be baptized with the baptism." Only they who were right and left of Christ in His Cross of humiliation and shame could be right and left of His throne. The nature that is fit to rule must show itself able to suffer. We must be prepared to go all lengths with Christ in the dark, if we are to ascend all heights with Him into the light. True kinship with Jesus will bring us into His experiences on this earth, and at the hands of men;

and these will prove that we shall be finally one with Him by a natural affinity, when time shall be no more.

(3) They mistook the Saviour's attitude to the Father. "It is not mine to give, but it shall be given to them for whom it is prepared of my Father" (Matt. xx. 23). So absolutely had our Lord emptied Himself of His Divine attributes that He would no longer undertake the allocation of places in the glory. After His Resurrection He could say: "All authority hath been given unto me in *heaven*" (Matt. xxviii. 18, R. V.). It was our Lord's aim to bring the souls of men to God (see John xvi. 26, 27; 1 Cor. xv. 28; 1 Pet. iii. 18).

The Price. (1) *The Cup.* Our Lord referred to it afterwards, first in His prayer in Gethsemane (Luke xxii. 42) and again on being arrested (John xviii. 11). It was "the cup" which His Father had mingled, even though Judas gave it Him. There were no second causes in our Lord's estimate of life; all was of and through and to the Father. Oh, to live like this, at first hand with God! And whatever the ingredients of our cup, let us remember that it is "the communion of (i.e., participation in) the blood of Christ" (1 Cor. x. 16). Christ's "cup" contained ingredients that we cannot share; but the shame and spitting, the rejection and loneliness—these may be ours also.

(2) *The Baptism.* The Lord alluded to this in Luke xii. 50. He refers to the immersion of the soul in suffering, so that the sufferer is cast into the deep and encompassed by floods, and swept by all God's waves and billows (Jonah ii. 2, etc.). We must be prepared to be with Christ in His burial in the lonely grave of Joseph, falling into the ground to die, forgotten as a dead man out of mind. "Except a corn of wheat fall into the ground and *die*, it abideth alone" (John xii. 24). *Buried* in the likeness of His death, and raised in the likeness of His Resurrection (Rom. vi. 3-11).

(3) *Ministry.* "Whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister." What a wonderful light these words flash on the life of Jesus! It was one of perpetual ministry. Every miracle was as distinct an act of ministry as when Francis of Assisi washed the sores of lepers. He was in the world to manifest the reparative aspect of God's love, and stooped to the low level of every sinner and sufferer. But there was no stint or limit in His giving. He gave His life as a ransom for our forfeited souls. It was His voluntary self-giving to death that led to His exaltation to the throne (Phil. ii. 3-9).

The Disciples' Overestimate of Themselves. When our Lord asked if they could pay that price, the two brothers thoughtlessly answered, "We can." How little they knew themselves or one another! "They all forsook him, and fled" (Mark xiv. 50). When Peter asked the reason that he might not follow Jesus at once and without delay, the Lord replied sadly: "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice" (John xiii. 38). But He said also: "Thou shalt follow me afterwards." Evidently the reference was to Pentecost and all the experience and discipline that befell Peter in after life.

How apt are we to promise to do great things for Christ, in the first flush of youth, or of enthusiasm, or of a fresh enterprise! Nothing seems difficult to the high emotion that sweeps us before it. Joshua xxiv. 16 was sadly contradicted by the Book of Judges. Our judgment of others is harsh; of ourselves, lenient. We think that we are rich and strong and wise and good enough to stand any test, and have to be humbled by repeated failure and disappointment, until we see ourselves as we are. It is only in Christ that we are strong enough for all things (Phil. iv. 13; 1 John v. 4, 5).

Golden Text: *For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Mark x. 45.*

Blind Bartimæus.

(July 19, Mark x. 46-52.)

July 13. Mark x. 46-52.
July 14. Isa. xlii. 1-9.
July 15. John viii. 12-20.
July 16. 1 Thess. v. 1-11.
July 17. John ix. 1-11.
July 18. 1 John i. 1-10.
July 19. Isa. lx. 1-5, 19-22.

Luke narrates this incident as having taken place as Jesus came nigh to Jericho; and Matthew says that there were *two* blind men; but if we knew all the circumstances, it would probably be possible to reconcile these statements, which do not absolutely contradict each other. For instance, there may have been two men; but Bartimæus was the more prominent, exciting attention, whilst the other shared the blessing. These variations in the narrative at least prove that there was no collusion between the narrators. Had there been any attempt to concoct a story, there would have been much greater care to preserve an absolute precision of statement. But these things do not affect the great truth of Inspiration, which is the spirit of this wonderful Book, making it different from all other books by the quality of its teaching and influence. Inspiration is the breath of the Eternal God. As the holy Son of God dwelt in our human flesh with its weakness and infirmity (sin excepted), so does the truth of God dwell in the Bible. But we must recognize its authority. No book speaks like this Book.

Bartimæus. *He was blind.* The Orientals suffer greatly from ophthalmia, from the glare of the sun, carelessness as to their children's eyes, and want of cleanliness. Blindness is, therefore, more rife among them than in these Western lands. But this man is an emblem of myriads around us who are spiritually blind. Certainty of the truth of Christianity is obtained not from logical proof, or the evidences that are constantly arising to prove the historical accuracy of the Gospels, but from the direct vision and intuition of the soul. The pure in heart see (Matt. v. 8). Eye hath not seen, but the Spirit hath revealed the things of God (1 Cor. ii. 9, 10). He that does the will of God knows (John vii. 17). If only the people who are not Christians would begin to cry like this man that their eyes should be opened, they would make for Christ as swiftly as the man who is bitten by a mad dog makes for the nearest surgeon to cauterize the wound. "Thou knowest not" . . . . (Rev. iii. 17). "Search me, O God" . . . . (Ps. cxxxix. 23).

He was not only blind, but *he knew it.* The mischief of sin is not only that it blinds, but it renders men unconscious of their true state before God. They say: We see (John ix. 40, 41). "The god of this world often blinds the minds of them which believe not" so early in life that they never remember to have been otherwise than blind. Perhaps it would be more true to say that by nature we are born blind (cf. John ix. 1; 2 Cor. iv. 4). The first work in the renewal of the soul is *Conviction.* We need to be taught that we are living in the midst of celestial and Divine realities, but are blind. And even those who have had a partial healing still do not see all things clearly (Mark viii. 22-25). The cry of the Psalmist—"Open thou mine eyes"—needs to be repeated to the end (Psa. cxix. 18).

He was begging. The soul is not only blind, but poor. Though all the wealth of the world is at your disposal, if you have not the eternal riches, you are poor indeed. The treasures of this world are not the *true* riches (Luke xvi. 11; 1 Tim. vi. 17). What an awful fate, to sit beggared on the highways of Eternity!

He was prepared to exercise great faith. Naturally, his garment was the last thing he would let go. If once it passed out of his hands it would be impossible to recover it. Throughout his life he had, therefore, clung to it. But when he heard that Jesus was calling for him, all that he had ever heard of Jesus and of His dealings with men like himself rushed over his mind, and he did not hesitate to cast away his garment. Here was clear evidence of his faith. He said to himself: "I shall have my sight in a moment, as others with whom I have spoken: I will cast away all that impedes my going to where He is standing: and I shall be easily able to discover my garment on my seat, before anyone can purloin it." Here was evidence of faith.

See how he reversed his disabilities. Everything was against him. His blindness, the crowds, the shuffling of feet, the effort of everyone to get near Christ. The more they forbade him, the more vociferously he cried, until the very folk that had hindered began to help, and bade him be of good cheer. Yes, Jesus will stand still, though all the heavenly hosts

have to arrest their progress, if one blind beggar cries to Him. All our difficulties melt away, our stumbling-blocks become stepping-stones, the people and things that forbade, encourage, the stones of the field are in league with us, and the stars in their courses fight for us. Cry on, O soul! Jesus can detect the sob in thy voice and the touch of thy faith. He called thee before thou didst begin to call on Him, and He calls thee still. Come to Him. Not to the priest, not to the Church, not to ordinances or sacraments, but to *Him!* "He, casting away his garment, ... came to Jesus."

The Cure. Our Lord knew well enough what Bartimæus wanted, but He knew also that the confession would help him. (Cf. Luke viii. 45-48.) It was good, also, for the crowd to realize from the man's own lips his abject need. They could not estimate the work of grace and power, unless they were brought face to face with the grievous circumstances of the case. We must be willing to take our stand as sinners—blind, naked and poor—if we would pass through the great gates of eternal mercy and help. We must confess our belief that He is able to do for us what we require, and give us back the vision which our sin has forfeited.

All gifts are in the hand of Jesus, but we must bring to Him the open hand of receptiveness. Faith is the appeal of the vacuum to the air, of the babe to the mother's breast, of the dry land to the rain clouds. It is more than an appeal, it is the willingness to take the gift. In Luke (xviii. 42) we are told that the Lord said, "Receive thy sight." It is not enough to trust Christ in a general way; we must acquire the art of appropriation. Without emotion, or striving, or agony, *take,* and dare to believe that you have received (Mark xi. 24).

"He followed Jesus." Be not content to see,—follow! How far did Bartimæus follow? In a few days Jesus would be on the Cross. For this miracle was one of the last of His earthly life. Did Bartimæus stand beneath the Cross, and see Him die? If so, his eyes beheld a depth of meaning in that great scene hidden from the wise and prudent; and he must have arisen into an experience which, after Pentecost, made him an unimpeachable witness, with the man in John ix., of the Divine Sonship of Jesus.

Golden Text: *Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing. Isa. xxxv. 5, 6.*

The Pounds and the Talents.

(July 26, Luke xix. 11-27.)

July 20. Luke xix. 11-27.
July 21. Matt. xxv. 14-30.
July 22. 1 Cor. xii. 1-11.
July 23. Rom. xii. 1-21.
July 24. 1 Cor. iii. 1-8.
July 25. 1 Cor. iv. 1-13.
July 26. 2 Pet. i. 1-11.

Some critics have thought that these are two versions of the same parable, but their contention cannot be upheld. That there are strong resemblances between the two cannot be disputed, but the discrepancies are too marked to allow us to assume the unity of these two utterances. The variations have been summarized thus: The scene and occasion are different; the Talents was spoken to the disciples, the Pounds to the multitude. In the Talents the Lord is a single landowner, in the Pounds He goes to receive a Kingdom and to return. In the Talents the servants are three in number; in the Pounds, ten. In Matthew the amounts are unequal, five, two and one; in Luke they are equal, one pound to each. In the Talents the servants display the same amount of faithfulness with differing gifts; in the Pounds, different degrees of faithfulness with the same gifts. In the one the idle servant buries his money in the earth; in the other he wraps it in a napkin. In the Pounds there are the added touches of the citizens, their revolt, and the destruction of their city.

Speaking generally, we may say, therefore, that the parable of the Pounds deals with our use of those gifts which are common to us all, such as the gifts of life, of reason, of our senses, of the Bible, of the house of God, of human love. Each has a pound, that is, each has a chance in the world. But we are not equally endowed. Some have greater gifts, capacity, opportunities, endowments than others. We say that they were "born under a lucky star" (though there is no

such thing as luck), or "with a golden spoon in their mouth." In point of fact, they receive their advantages as the direct gift of God to be used for Him; and of them all they will have to render an account. Such people are described in the parable of the Talents—but notice that probably each of us has *one talent at least,* as well as *one pound.*

The Parable of the Talents (Matt. xxv. 14-30). Our Lord was about to withdraw His bodily presence from the earth and ascend to heaven. The servants are really "slaves," or "bond servants." This was Paul's favorite designation for himself (Rom. i. 1). The talent of silver was nearly equivalent to two thousand dollars. It is from the use of the word in this parable that we have come to describe any special endowment as a talent. To every man some grace or faculty is given to employ for the glory of God (Eph. iv. 7). Whatever natural powers or opportunities we possess are the gift of God and delivered into our keeping to be put out at interest. It is not enough at the end of life to have done nothing specially criminal or wrong; it will go hard with us if we have not made the best possible use of the talents with which God started us in life.

Notice that the master apportioned his gifts in accordance with his knowledge of his slaves' capacity for business and the likelihood of their being able to handle more or less responsibility. God's gifts are distributed on the same principle. However great our burdens and exacting our claims, there is no excess above our power. As our day our strength shall be. It is only the challenge of the passing hours that will elicit all the stores of strength and tact with which God has endowed us. The one test for us all is *fidelity.*

The lord departed as soon as he had made these arrangements. This implies that we are called on to serve with heart service, and as those who see Him not, but love (1 Pet. i. 8).

The *first* servant lost no time, but started at once on some kind of husbandry or trade, by which profit could be gained. He knew that the increment would not be his own, but his master's; but he was as keen for his owner as he would have been for himself. In time he doubled the principal.

The *second* servant made an equally good use of his smaller capital. Whenever we use God's gifts aright they increase in our hands. "Money makes money." The five grow to ten, and the two to four. "There is that scattereth, and yet increaseth." We often look at certain prominent people and say of them that they started with a richer endowment than ourselves; whereas, if the truth were known it would be found that they have never missed an opportunity of using whatever gift they may have been provided with. It is in the incessant use of our powers that they mature and multiply. It is probably better to keep trading in the hope of making a *little* at each turn-over than to wait for some big transaction which may or may not result in a sudden accumulation of great wealth. The former method is wiser, safer and more remunerative in the end.

The *third* servant did not steal or fling away the money entrusted to him. He simply refrained from using it. Either he thought the amount was too small, or that his master was already rich enough. But he was "wicked and slothful." He consulted his own ease more than the interests of his master. When afterwards he flung down his talent at the master's feet, he said, "Thou hast thine own." But when such talents are dug up they are not as heavy as when buried. Besides, they would have gained some interest if placed in the bank of a common joint stock.

"Take it from him," reminds us that when we do not use our powers for God they pass away from us. The blacksmith's arm will become flabby, the scout's eye will lose its precision, the musician's fingers their swift and delicate touch unless they are kept in constant use. What an awful fate befell this servant whose one fault was that he did nothing! When Christ's loving lips pronounce a sentence like that of ver. 30, we may well urge on ourselves and all others a warning, in the strongest words we can employ, against that blackness and hopelessness and sorrow.

The Pounds (Luke xix. 11-27). This parable, as we have seen, deals with the common and ordinary gifts of Divine

providence. With this, as with the other, the one test is *faithfulness.* The servants are praised, not for their success, but for being *good,* i.e., honest, careful, true to the master's interests. Is that not the chief thing? What men think of us, what money payment or thankful recognition may result from our lives of self-sacrificing toil, should be matters of supreme indifference. The Master will see that we are properly honored and rewarded. That is quite sufficient. We have no right to possess ourselves of His goods, even though we have the entire handling of them.

Differences in talents make no distinctions in the awards, so long as an equal proportionate amount of faithfulness has been shown. The tiny circle of a gnat's eye is as perfect as that of the horizon. (See 2 Cor. viii. 12.) We may well ask whether the Lord will receive us one day with His "Well done!" To get such words from His lips will repay us, though life be thrown away in the estimate of our fellows. Ah, Lord, we cannot claim to be *"good";* at least may we be *"faithful"!*

Golden Text: *Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Matt. xxv. 21.*

THE TRIUMPHAL ENTRY.

(August 2, Mark xi. 1-11.)

July	27.	Mark xi. 1-11.
July	28.	John xviii. 33-37.
July	29.	Matt. xviii. 1-7.
July	30.	Psalm xxiv.
July	31.	Isa. lxii.
August	1.	John xii. 12-19.
August	2.	Rev. xxi. 1-5, 22-27.

This ovation to our Lord, on the Sunday preceding His death, was largely provided by the enthusiasm and love of the Galilean pilgrims, who, according to their annual wont, were pouring down to Jerusalem, on the occasion of the great Passover Feast. Matthew (xxi. 10) tells us that as the improvised demonstration came over the shoulder of Olivet, with their shouts and songs, "all the city was moved, saying"—with supercilious scorn—"Who is this?" But we are told in John xii. 12 that many of the friends of Jesus came out of the city to meet the procession, and then turned to accompany it to the city. In this case, they would probably be referred to in ver. 9, where the Evangelist expressly distinguishes between those who went before and those who followed after.

For the most part, however, the procession was made up of Galileans. Their connection with Jesus of Nazareth made their hearts beat quick. They might be despised by the more cultured and refined citizens of the metropolis, but there could be no doubt that Jesus belonged to them, and that the high honor of producing the great popular Leader of the age lay with the northern province (Matt. xxi. 11).

The Preparations for This Demonstration. Our Lord was careful of Old Testament prophecy, and knew that Zechariah's great prediction must be fulfilled. (See Matt. xxi. 4; John xii. 16.) It was, therefore, at His own instance that two of His disciples were sent from Bethany to the neighboring village of Bethphage, that nestled on the shoulder of Olivet, to obtain the steed on which to make His lowly entry into the City of David. It is not absolutely impossible that there was a secret arrangement between our Lord and the owner of these animals, that they be standing at that specified place, and that the password had been fixed upon: "The Lord hath need of them." Our Lord had many loyal friends on whom He could depend, as in this case, and in that of the owner of the upper room.

It is very fit that we should hold all things at the disposal of Christ; and it is enough that He should express His need of anything that we possess. The parent may be proud to part with a child for home or foreign mission work, the rich may be honored to part with a considerable portion of their wealth, if only the Lord claims these for His use. We are never losers when He *commandeers.*

In the meanwhile, the road from Jericho up to Jerusalem, a distance of fifteen miles' ascent, was filled with pilgrim bands that had traveled from Galilee along the eastern bank of the Jordan; and were met by converging crowds from the hill country of Ephraim. Jesus had greatly endeared Himself to these provincials by words of love and works of marvelous power. They had been disappointed when He had expressed His resolve to make for Jerusalem (see Luke ix. 51), and now that

they had Him once more in their midst, they were resolved to use their opportunity to the uttermost.

The incident casts a beautiful gleam of light on the sorrowful path of our Saviour's last visit to Jerusalem. He was "despised and rejected of men." They hid, as it were, their faces from Him. But here, at least, were undisguised affection and loyalty. What was hidden from the wise and prudent had been revealed to these unsophisticated and simple hearts. True, they could not avert the gathering storm. Within a few hours; "Hosanna" would be exchanged for the awful demand, "Crucify." But we shall always be glad that our Lord's claims were thus acknowledged.

The Song of Triumph. The disciples threw their outer garments on the back of the colt, that the Master might have a becoming saddlecloth; and the crowds spread theirs on the mountain track, or cut the branches from the palms and myrtles. The people cast their congratulations into a kind of chant, borrowed from Ps. cxiii. 1-8, like that used at the Feast of Tabernacles; and this song was long sung in the early Church as the first Christian hymn:

"Give Thou the triumph, O Jehovah, to the Son of David! Blessed be the Kingdom of our father David, now to be restored in the Name of Jehovah! Blessed be He that cometh—the King of Israel in the Name of Jehovah. Our peace and salvation are now coming from God above. Praised be He in the highest heavens for sending them by Him, the Son of David. From the highest heavens send Thou, now, salvation."

What a contrast to the triumph of earthly monarchs or conquerors! No trains of captives, no spoils from burned or desolated homes, no unwilling soldiers. His followers were those who owed everything to His healing mercy and the saving strength of His right hand. And the city that lay before them in its beauty and magnificence, as they began to descend the mountain, needed not to fear the approach of that lowly cavalcade. No blood would be shed, save that of the King Who now burst into lamentations at its perversity.

The only feature of those happy hours which cast a cloud on the joyful exultation of the crowds was the anger and jealousy with which the Pharisees regarded it. For the moment it seemed as though they could avail nothing against the popular will. They said, one to another: "The world is gone after him" (John xii. 19). They mingled in the crowds with their sour faces and biting sarcasm (Luke xix. 39, 40). They were even more bitter when, on that bright spring day, the excitable and fickle crowds had streamed through the city gates and had gathered in the temple enclosure (Matt. xxi. 15, 16). But neither His hour nor theirs had come as yet. They knew full well that these country folk would never be able to withstand the combined authority of the Sanhedrim and of the Roman power. And the suddenness and completeness of their preparation would be more than sufficient to stun and overwhelm any resistance.

The Bearing of Our Lord. We must turn to Luke xix. 41-44 for one of the most touching incidents of our Lord's career. The crowd was jubilant, and little understood the deep emotions that were occupying His mind. So He passed to the city for which He was willing to die, and into the temple; we are told that "he looked round about upon all things" (ver. 11). The same word is used in this Gospel several times and seems to describe a remarkable and characteristic expression on Christ's face (iii. 5, 34; v. 32; x. 23; xi. 11). Here it seems as though He were contemplating the scene on which He was so soon to suffer and die. Then the shadows of the evening warned Him that the birds were going to their nests and the foxes to their burrows, and that He and His disciples must find shelter and rest. Probably these were yielded to Him in the beloved home at Bethany.

The great lesson of the chapter is the welcome that we must give to our Lord. He comes to our heart and knocks. Let us give Him a triumphal welcome. He is "meek and lowly in heart," but He is our King. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in" (Ps. xxiv. 7).

Golden Text: *Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee. Zech. ix. 9.*

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

Psalm cl. 1 to 6.

The Psalms have been called the Bible's music room, "where the Spirit, sweeping the keyboard of human nature, touches every chord," and the last chord issuing from that room is the exhortation for us to praise God with all kinds of instruments. But what if there are those (and there are) whose fingers have not been taught to draw forth music from instruments? Listen, and take heart:

"But the great Master said: I see
No best in kind, but in degree.
I gave a various gift to each
To *charm,* to *strengthen* and to *teach.*

"These are the three great chords of might,
And he whose ear is tuned aright
Will hear no discord in the three,
But the most perfect harmony."

Surely anyone who loves God can touch the chord of strength somewhere.

* * * * *

Thirty hardened drunkards awaited trial before a judge in a court room in San Francisco. Suddenly there floated into the room the melody of someone singing:

"Last night as I lay sleeping,
There came a dream so fair,
I stood in old Jerusalem,
Beside the temple there."

As the song went on it stirred the better impulses of all. Some dropped on their knees; others, with audible sobs, buried their faces in their hands; and one sobbed out: "O mother, mother!" When the singing stopped, the judge, with tearful eyes and pitying heart, talked to the men, then dismissed them. The song (which they found came from a prisoner below, also awaiting trial) had touched depths which no punishment could have reached.

* * * * *

A watchmaker once put out a sign: "Clocks converted to chiming." To those who inquired the meaning, he said: "I take just common, ordinary clocks, and when I have worked with them they will go through the hours chiming out the sweetest tune you ever heard." "Since music," as one has said, "is nothing but wild sounds civilized into time and tune," do you not see how the Master might work out the sweetest tunes from the wild sounds of your life and mine?

Luke xvi. 10 to 13.

"Some seem to think the Lord don't look out, only for the gret things; but ye see, little things is kind o' hinges that gret ones turns on. They say: 'Take care o' pennies, an' dollars'll take care o' themselves.' It's jest so in everything; an' if the Lord don't look arter little things, He ain't so gret as they say, anyhow."

"It isn't the world-praised wonders that
are best in our Father's sight,
Nor the wreaths of fading laurels that
garnish Fame's dizzy height;
But the pitying love and kindness, the
work of the warm caress,
The beautiful hope and patience and self-
forgetfulness,
The trifle in secret given, the prayer in
the quiet night,
And the little unnoticed nothings are
good in our Father's sight."

* * * * *

"I can't abide to see men throw away their tools i' that way the minute the clock begins to strike, as if they took no pleasure i' their work, and was afraid of doing a stroke too much. I hate to see a man's arm drop down as if he was shot, before the clock's fairly struck, just as if he'd never a bit o' pride and delight in 's work. The very grindstone'll go on turning a bit after you loose it." Full-fledged Christian faithfulness is not afraid of an extra stroke of work.

* * * * *

If, as one has said, the great perpetual battle of life is the warfare waged against self, then

"The trivial round, the common task,
Would furnish all we ought to ask;
Room to deny ourselves; a road
To bring us daily nearer God."

Psalm lxvi. 1 to 8.

The Government of China recently asked the American Board to take charge of the public schools and government high schools in eight counties of Shansi, a large province in the interior of China. Thus the "great paradox" at the root of Christianity—that life arises out of apparent death—is continually bursting forth with fresh leaves "for the healing of the nations."

* * * * *

A certain missionary society recently faced a debt of $35,000, the accumulation of several years' deficit. A special meeting for prayer, conference and gifts was called, which resulted in pledges and money to a *surplus* of $150,000. From debt to surplus accords exactly with Heaven's mathematical calculations.

* * * * *

The figures of "The Home Base Committee" show that nearly $16,500,000 was given in the United States and Canada last year for Protestant Christian missions outside of these two countries. Even when we talk millions for missions it is pretty small talk when compared with the use of some other millions we hear of and read about.

* * * * *

After the missionaries had been a few years in Hawaii, a certain agnostic asked the king if conditions were not much worse there than before the missionaries came. "Why, sir," was the answer, "you have done three things since you came into my presence which, but for the missionaries, would have cost you your life." "What are they?" "First, you walked into my presence instead of crawling on your hands and knees; next, you crossed my shadow; and then you sat down in my presence, any of which offenses would once have been punished with death." In substance, the king's answer will apply to the condition of any heathen country where the missionary goes.

Joshua i. 9.

"Who fails to strike when man's assailed,
For fear of selfish pain or loss;
Who weakly cowers when Right is nailed
Upon the proud world's heavy cross;
Who fails to speak the splendid word
Of bold defiance to a lie;
Whose voice of Truth is faintly heard
When party passions mount on high—
That man's a coward; and no deeds
Of valor done on fields of strife
Can prove his courage."

* * * * *

It is said that when Lord Clyde asked his officers to pick him the bravest men from his small army before Delhi, to form the forlorn hope in a desperate attack, one of them replied: "There is a prayer meeting going on in the camp now [it was Sunday evening]. If you go there you will find all the bravest men" (Ps. xxxi. 24).

* * * * *

"Fight to the finish" are the inspiring words that fell from the lips of that grand man, the founder of the Salvation Army, General Booth. Henry Martyn thus fought, and amid the groans and curses of the heathen said: "I would rather wear out than rust out." So did Robert Morrison, who toiled seven years in China without a convert; and Melville Cox, who, a few months before he died, requested that his epitaph read: "Let a thousand fall before Africa be given up"; and Hans Egede, who endured mutiny among his converts, ridicule and opposition from his countrymen, to sow the Gospel seed in Greenland; and Judson in Burma—think how he fought out the translation of the Bible, through hunger, imprisonment, filth and fever. "To the finish." What a courage it takes to thus fight!

* * * * *

The soldier going forth to battle, the nurse ministering in the pestilent wards of our hospitals, the physician fighting virulent disease, the sailor in his lifeboat facing death with every dip of his oars, the politician cleaning out the city's haunts of viciousness, the missionary facing for the first time a cannibal group, evince no more courage than the man—or woman—who, while bending beneath his own almost unbearable burdens, at the same time will bear the burdens of others in his own home or community. God bless this uncalendared courage wherever found!

BIBLE NOTES FOR DAILY DEVOTIONS.

JULY, 1914.

Wednesday, 1st. Genesis v. 1 to 17.

The scope of the chapter is to mark out the line of faith and hope and holiness from Adam, the first head of the human race, to Noah, who became eventually the second natural head of it.—*James G. Murphy.*

When the first natural death occurred—and, still more, when at length, after the event had been suspended century after century . . . . the report went forth of Adam . . . . "The father of the race has expired," what a deep shadow, as from the throne of justice brought near, must have fallen on the face of Nature! And as, age after age, it had to be recorded of each individual of all these generations, "And he died," what an affecting proof was furnished of "the exceeding sinfulness of sin," what a demonstration of the fidelity of God to His word, and of the amplitude of *His* schemes Who could defer its fulfilment either for a day or for a thousand years; and with what strained gaze, we may suppose, would the survivors labor to pierce the darkness which hung over the grave!—*John Harris.*

Whence came this strange and dreaded thing, death? St. Paul gives us the answer: "By one man sin entered into the world, and *death by sin.*" Here we have the origin of death. It came by sin. Sin snapped asunder the link which bound the creature to the living God; and, that being done, he was handed over to the dominion of death, which dominion he had no power whatever to shake off.—*C. H. Mackintosh.*

This fifth chapter of the book of Genesis is the beginning of that long series of chapters in human history which are extremely uninteresting. What do we know about Seth, Enos, Cainan, Mahalaleel and Jared? We know nothing and we care nothing, for they left no memorial behind them that shows their quality or excites our interest. . . . .

Now I want . . . . to remind you that really the best part of human history is never written at all. Family life, patient service, quiet endurance, the training of children, the resistance of temptation, these things are never mentioned by the historian. . . . . If we remember these things we shall mitigate the contempt with which we are apt to speak of so-called nobodies. Because we admire brilliance we need not despise usefulness.—*Joseph Parker.*

Thursday, 2nd. Genesis v. 18 to 24.

Standing where we now do, far down the ages, and looking back on the men of early days, we are like one tracing some great river back to its distant source amid the lonely hills. The varied beauties of its banks, however great, yet derive their chief attraction and interest from the mighty city reared upon its margin, at some turn of its far downward course, and from the mighty ones which that city has given birth to. It is Bethlehem that gives all its interest to the river whose beginnings this chapter traces; or rather, it is He Who was there born of a woman—Jesus, the Son of Abraham, the Son of Adam. Save in their bearing upon Him, how unmeaning do these names appear!—*Horatius Bonar.*

A long, flat road may be leading up to a great mountain. There are some very plain and uninteresting miles out of Geneva, but every one of them brings you nearer Mont Blanc. Now from Seth to Jared is a long run through quiet domestic scenery, through daily ploughing, daily milking and daily gleaning; very quiet, very simple, no noise in the dull farmhouse louder than the clock tick (excuse the modern allusion), and no noise greater than the flap of wings in the high, green trees. Oh, so dull that long road from Seth to Jared, but round the corner you find Enoch, the Mont Blanc of his day! . . . . So you do not know to what high hill your life may be quietly leading up. Even if you yourself are nobody, your son may be a man of renown, or his son may be a valiant and mighty man.—*Joseph Parker.*

Midway between creation and the deluge lies Enoch's period. . . . . Right in the middle of this epoch a lesson was needed on the nearness of the unseen world and the continuity of life to offset man's drift toward atheism and materialism.—*A. T. Pierson.*

Ver. 22. Enoch's walking with God was not interrupted by the experiences of his life. . . . . Some people suppose they could continue to walk with God if they were engaged all the time in religious work; but they do not suppose it possible to maintain a life of unbroken communion when they have to be at work in the shop, in the office, or in the kitchen. But the truth is, we may stay near Christ just as easily when at our daily duties as when we are at our devotions. . . . . God is quite as sure to come to walk with us in the doing of some common task of love and kindness as when we pray or sit at our Master's table.—*J. R. Miller.*

Ver. 24. "Enoch walked with God," and, of course, *"God took him."* There . . . . could be no other end, for a life of communion with God here has in it the prophecy and the pledge of a life of

eternal union hereafter.—*Alexander Maclaren.*

Friday, 3rd. Genesis v. 25 to 32.

We can clearly see that such long continuance of life was absolutely necessary, if the earth was to be rapidly peopled, knowledge to advance, and, above all, the worship of God and faith in that promise about a Deliverer which He had revealed, to be continued.

As it was, each generation could hand down to remote posterity what it had learned during the centuries of its continuance. Thus Adam was alive to tell the story of Paradise and the Fall, and to repeat the word of promise which he had heard from the very mouth of the Lord, when Lamech was born; and though none of the earlier "fathers" could have lived to see the commencement of building the ark, yet Lamech died only five years before "the flood," and his father Methuselah . . . . in the very year of the deluge.—*Alfred Edersheim.*

Instead of tending to the good of the species, the great length of life seems generally to have been perverted to evil. The substance of Enoch's prophecy, recorded in the Epistle of Jude (ver. 14, 15), shows how much the men of those days lived in forgetfulness of the judgment to come.—*William G. Blaikie.*

Ver. 28, 29. Here we come once more upon the highlands of history and the air grows keener. Though Lamech had many sons and daughters, yet his hope glowed most brightly when he looked upon Noah. Truly "there is a spirit in man: and the inspiration of the Almighty giveth them understanding." A father of such insight deserved a son of such renown. He did not know the full meaning of his own words, and therein he was like the rest of us; for oftentimes upon our small words God puts meanings which our hearts had never conceived, as out of one grain of corn He brings a return of sixty-fold.—*Joseph Parker.*

So closes this apparently uninteresting chapter. Let me say that the hour will be dark in which we pine for things romantic at the expense of a quiet and deep life. . . . . Woe to us when we can live only on stimulants! When the house is accounted dull, when only sensational books can be endured, when music and drama and painted show are essential to our happiness, life has gone down to a low ebb and death is at the door. Let us do our quiet work as if we were preparing for kings, and watch attentively at the door, for the next comer may be the Lord Himself.—*Joseph Parker.*

Saturday, 4th. Genesis vi. 1 to 4.

Ver. 1, 2. Who were the *"sons of God"* and the *"daughters of men"?* Of the various theories suggested, the most widely accepted is that these terms express two opposing civilizations: the descendants of Seth, who called themselves by the name of God; and the descendants of Cain, who followed the world and its material interests.—*A. T. Pierson.*

"The sons of God saw the daughters of men that they were fair"; just as Eve saw the tree that it was pleasant to the eyes. Here was the last turning-point of importance of the *family* probation. Social man was about to repeat the act of individual man, and to take the forbidden fruit. *"And they took them wives of all which they chose."* The sensual triumphed over the rational and the moral. The sons of God, in their social capacity, apostatized from God. Their self-will came into direct collision with His authority. The family had fallen from its high object of constituting the Church of God.—*John Harris.*

Ver. 3. *"My spirit shall not always strive with man."* Many curious interpretations have been given of these words, but none, to my mind, so satisfactory as the one which is most obvious. It may be expressed thus: Man shall not die without remonstrance; I will plead with him; I will ply him with every consideration that can move his conscience and his heart; and not until hope is utterly extinguished will I release him from the importunity of My love. Thus, man is not coldly allowed to die: he is besought, importuned, urged; and by his own uncontrollable madness alone does he rush upon everlasting destruction.—*Joseph Parker.*

Ver. 4. The *"giants . . . . in those days"* were the offspring of a worldly and carnal alliance between the sons of God and the daughters of men. Whether or not their stature was gigantic, their achievements were. They were *"mighty men, ... men of renown";* might ruled instead of right; and this helped to fill the earth with violence and bring on catastrophe.

Never does the Bible deny that worldliness, and even wickedness, can and does produce a race of giants. Godliness is not essential to greatness. Men have been princes of this world, and led great enterprises and performed great achievements, and yet been utter strangers to God. But all such greatness comes ultimately to nought.—*A. T. Pierson.*

Sunday, 5th. Genesis vi. 5 to 7.

Satan's first effort was to frustrate God's purpose by putting the holy seed to death; and when that failed, he sought to gain his end by corrupting it. The union of the sons of God with the daughters of men led to the most disastrous consequences. True, the fruit of that union seemed exceedingly fair in man's judgment, as we read, *"the same became mighty men which were of old, men of renown";* yet, God's judgment was quite

different: . . . . "GOD *saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.*" . . . . So much for the mingling of the holy with the profane! Thus it must ever be.—*C. H. Mackintosh.*

[Men] were not cherishing their foul conceptions, pursuing their mad calculations, unwatched, uncared for. There was an eye looking down into their most inward secrets, penetrating the intents of their hearts. And that was the eye of One Who desired to make them right within; Who had determined that His earth should be purged of its corruptions—should fulfill all the ends of His creation. And why could He not make it fulfill them, by a fiat of His omnipotence? Because He had made man in His own image; because He had given him a will; because He could only restore and regenerate him by restoring and regenerating his will. Hence we have to read all the Bible through, of floods, famines, pestilences, earthquakes, anarchy, tyranny. It is, throughout, the history of an actual government—throughout, the history of an actual education; a government of voluntary creatures to teach them subjection—an education of voluntary creatures to make them free. And He Who carries on this government and education, is seen, the more He makes Himself known to us, to be not a hard despot, but a loving Ruler, with that heart and sympathy in perfection which He requires in His creatures. If this be so, do you wonder that it is said: *"It repented the* LORD *that he had made man, ... and it grieved him at his heart"?*—*F. D. Maurice.*

The words of the Bible are *human* words, and, though the best available, are imperfect. They . . . . are of the earth, earthy. . . . . To assume that such expressions are to be literally construed is to assume that a human language can be rich enough to embody Divine thoughts and heavenly experiences, which is absurd. . . . . God cannot perfectly reveal Himself until that which is partial is done away, and we know as we are known. Such full revelation is the bliss of heaven.—*A. T. Pierson.*

There are persons who seriously ask, Do you think the Flood ever did occur? . . . . O fools and slow of heart! this Flood is occurring every day; this judgment upon sin never ceases; this protection of a righteous seed is an eternal fact! . . . . That there was a flood exactly as is described in the Bible I have not so much as a shadow of a doubt; but even if I took it as an allegory, or a typical judgment given in parable, I should seize the account as one that is far more profoundly true than any mere fact could ever be. Look at it! God morally angry, righteousness asserted, sin judged, goodness preserved, evil destroyed —it *is* true; it *must* be true; every honest heart demands that it be taken as true.—*Joseph Parker.*

Monday, 6th. Genesis vi. 8 to 12.

Ver. 8-10. What beauty there is in that description of the isolated man, passing lonely amid his contemporaries, like a stream of pure water flowing through some foul liquid, and untouched by it, and yet not alone in his loneliness, because he "walked with God"! The less he found congenial companionship on earth, the more he realized God as by his side.—*Alexander Maclaren.*

Sometimes God seems to create a colossal figure in the moral world for after ages to gaze at and pattern by, as the sculptor chisels a statue of heroic size for some high niche in temple or civic hall, that those below may be inspired by its beauty and its grand proportions. . . . . Such a colossal figure of the ages is Noah.—*F. E. Clark.*

Ver. 11, 12. Sin saps the very foundations of social life, and makes men into tigers, more destructive to each other than wild beasts. All our grand modern schemes for the reformation of society will fail unless they begin with the reformation of the individual.—*Alexander Maclaren.*

We look, as it were, upon a race of Titans, broken loose from order, and making war upon God and each other; beholding, in their outward force, a type of that original majesty which pertains to the moral nature of a being endowed with a self-determining liberty, capable of choices against God, and thus of a character in evil that shall be his own. They fill the earth, even up to the sky, with wrath and the demoniacal tumult of their wrongs, till God can suffer them no longer, sending forth His Flood to sweep them from the earth.—*Horace Bushnell.*

When rotting carcasses lie around in every direction, filling the air with pestilence, mercy demands their immediate and summary removal and men do not hesitate to employ desperate means. Thousands of corpses have been shoveled into trenches, or burned in one great holocaust, to save the living from plague. . . . . Some such an exigency existed at the time of the Flood. The earth was full of moral decay. . . . . The race was perishing by a slower self-destruction, and God mercifully hastened the catastrophe by a flood of judgment that precipitated the ruin. Only so can the awful event be truly understood. God swept away the race in its rottenness, that it might not continue, for a few generations, to decay, but come to the same final ruin. . . . . All God's acts of wrath, read aright, are, ultimately, acts of love.—*A. T. Pierson.*

Tuesday, 7th. Genesis vi. 13 to 17. (Cf. Heb. xi. 7.)

Ver. 13. A single line of sacred Scrip-

ture is an abundant answer to all the reasonings and all the imaginations of the human mind; and when one has the word of God as the basis of his convictions, he may calmly stand against the full tide of human opinion and prejudice. It was the word of God which sustained the heart of Noah during his long course of service. . . . . How could Noah have "preached righteousness" for 120 years if he had not had the word of God as the ground of his preaching? How could he have withstood the scoffs and sneers of an infidel world? How could he have persevered in testifying of "judgment to come," when not a cloud appeared on the world's horizon? Impossible. The word of God was the ground on which he stood, and "the Spirit of Christ" enabled him to occupy, with holy decision, that elevated and immovable ground.—*C. H. Mackintosh.*

Ver. 14-16. The "gopher" wood of the ark is admitted to be pitch-wood, therefore light and comparatively easy of working. Lexicographers, from the similarity of the consonant elements, incline to suggest specifically the cypress. Now the cypress abounds throughout Asia Minor. It grows to the height of 120 feet. Nothing could be more suitable. The pine also abounds in these regions. The cypress or the pine would have furnished the "pitch" for the caulking; or if we suppose the pitch to be bitumen, we are reminded of the extensive petroleum works now carried on at Baku on the Caspian, and of the bitumen springs still flowing at Is on the Euphrates.—*S. C. Bartlett.*

Two objects only were aimed at in [the] construction [of the ark]: the one that it should have ample stowage, and the other that it should be able to keep steady upon the water.—*Philip Smith.*

Ver. 17. In this act we have on a large scale what in Eden we had on a small scale: a determination on the part of God to *destroy evil.* And by destroying evil I do not mean locking it up by itself in a moral prison, which shall be enlarged through ages and generations until it shall become the abode of countless millions of rebels; but its utter, final, everlasting extinction, so that at last the universe shall be "without spot or wrinkle, or any such thing"—the pure home of a pure creation.—*Joseph Parker.*

Wednesday, 8th. Genesis vi. 18 to 22.

The judgments of God are not mere violences: they keep their course by a law at once merciful and terrible: they spare the good, they overpass the house sprinkled with blood, they throw down no holy altar. . . . . It is something to be able to challenge the severest inquiry into the moral reason of this solemn transaction—something to be able to say that, in all the severity of His judgments, God never mingles the righteous and the wicked in one indiscriminating punishment.—*Joseph Parker.*

The promise of deliverance, which comes side by side with the stern sentence, illustrates the blessed truth that God's darkest threatenings are accompanied with a revelation of the way of escape. The ark is always shown along with the Flood. Zoar is pointed out when God foretells Sodom's ruin. We are no sooner warned of the penalties of sin, than we are bid to hear the message of mercy in Christ. The brazen serpent is ever reared where the venomous snakes bite and burn.—*Alexander Maclaren.*

We find the key to this great transaction . . . . in the saying of the apostle: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." The whole transaction is thus at once lifted above the sphere of the natural. It is no mere record of how a great natural disaster once befell the earth after 1600 years of the reign of man upon it, through some upheaving of the Caspian or other seas. It is the account of how, at the close of the first cycle of the Adam race, the corruption became so enormous that judgment ceased to linger and damnation ceased to slumber. It was a transaction that has had no parallel, nor will have until another judgment, by fire, shall fall upon the earth and the heavens "shall melt with fervent heat." Noah, as the end of that cycle, becomes also the Adam—the second ancestor of the human race. Hence, as with Adam, God entered into a covenant of life for himself personally and the race, as represented in him: so now, when about to visit judgment upon man in this, his second fall, and wind up that first cycle and old order of things, He declares to him whom He has chosen as the germ for the new race: "With *thee* will I establish my covenant," as before with Adam.—*Stuart Robinson.*

Noah was already in covenant with God (ver. 8), but in view of the special need of assurance of Divine protection God now declares that He will establish His covenant. This is the first occasion on which we have this word "covenant"—one of the great outstanding expressions of Holy Scripture as indicative of God's relations with man.—*W. H. Griffith Thomas.*

Thursday, 9th. Genesis vii. 1 to 16.

Ver. 1. "Come thou." This is the first time that the familiar word "Come" occurs. It is found some six hundred times in the rest of the Bible.—*W. H. Griffith Thomas.*

Ver. 2, 3. Many things, established afterward in the law of Moses, obtained before

that law, and were generally practiced by the worshipers of God. For example: sacrifices (Gen iv., viii., xiii.), the paying of tithes (Gen. xiv.), circumcision (Gen. xvii.), the right of primogeniture (Gen. xxv.), making vows (Gen. xxviii.), marrying the brother's wife (Gen. xxxviii. 8). And some of those things which Moses forbade were forbidden before his law: as the eating of blood, and murder, which was a capital crime before the law (Gen. ix. 4, 6). And there is no doubt but the difference of clean and unclean beasts, with respect to sacrifice, was known and observed before the law of Moses, and before the Flood.—*Bishop Richard Kidder.*

Ver. 5. A short but telling tribute to a uniformly obedient career! . . . . Nothing could be more absurd in human eyes than Noah's whole course. He prophesied the seemingly impossible; he attempted the irrational; he believed the incredible, and made himself the laughing-stock of the race. But he proved that to believe and obey God is always safe and reasonable.—*A. T. Pierson.*

Ver. 13. There was something formidable in that final and conclusive step. But the patriarch took it. . . . . Fearless and unfaltering he stepped in, and felt that he was now the guest of God, and need fear no further ill. . . . . To every age the history of Noah has been a burning and shining light, and the great lesson it has taught is the *faithfulness of God,* the wisdom of simply trusting Him, and promptly complying with His commands; and it tells to every prisoner of hope and every pilgrim in the dark: The Lord knoweth how to deliver them who put their trust in Him.—*James Hamilton.*

Ver. 16. "The LORD *shut him in."* Who could open what God had shut? None. . . . . There was no power, angelic, human or diabolical, which could possibly burst open the door of the ark, and let the waters in. . . . . The Lord secured, with His own omnipotent hand, the *"door,"* and left Noah the *"window,"* from which he might look upward to the place from whence all the judgment had emanated, and see that no judgment remained for him. The saved family could only look *upward,* because the window was "above" (vi. 16).—*C. H. Mackintosh.*

Friday, 10th. Genesis vii. 17 to 24.

The waters rose to the high windows, and the billows dashed upon the drenched roofs like angry seas; and men fled away to the mountains and watched the cruel pursuer from afar. And still it rose, obliterating their footsteps, and rising quickly like one impelled by mighty anger to seek the prey. The wolf, the lion, the leopard stood upon the crags, baying and roaring with fury that drove them mad, and high above the surging deep there screamed the affrighted eagle and the vulture, enraged by hunger. At last there was but one hilltop left, and there the strongest and fiercest of the sons of men gathered, and there were heard prayers, and oaths, and curses, and cries that made the wild beasts quiet. And still the cold waters rose. The lightning at midnight showed the dreary waste on which no stars glittered, and amid thunders that shook the universe the last strong man plunged into the infinite gulf!—*Joseph Parker.*

"They did eat, they drank, they married wives, they were given in marriage, *until* the day that Noe entered into the ark, and the flood came, and destroyed them all" (Luke xvii. 26, 27). There was nothing wrong in any of these things abstractly looked at. . . . . Every one of them might be done in the fear of the Lord, and to the glory of His holy name, were they only done in faith. But, alas! they were not so done. . . . . They did their own pleasure, and forgot God.—*C. H. Mackintosh.*

Were there only eight *saved?* There were thousands, millions *sought.* . . . . Long before the clouds rained down death; long before the floor and solid pavement of this earth, under the prodigious agencies at work, broke up, like the deck of a leaking ship, and the waters rushed from below, to meet the waters from above, and sink a guilty world; long before the time when the ark floated away by tower and town, and those crowded hilltops, where frantic groups had clustered . . . . very long before this, God had been calling an impenitent world to repentance. Had they no warning in Noah's preaching? Was there nothing to alarm them in the very sight of the ark, as story rose upon story; and nothing in the sound of those ceaseless hammers to waken all but the dead? It was not till mercy's arm grew weary ringing the warning bell that God "poured out his fury" on them. . . . . Most patient God! Then, as now, Thou wert slow to punish—"waiting to be gracious."—*Thomas Guthrie.*

In this catastrophe every one who strives after godliness may find encouragement, seeing in it the Divine earnestness of God for good and against evil. There is only one other event in history that so conspicuously shows that holiness among men is the object for which God will sacrifice everything else. . . . . And may it not be expected of us, His children, that we stand in the presence of the Cross until our cold and frivolous hearts catch something of the earnestness, the "resisting unto blood, striving against sin," which is exhibited there?—*Marcus Dods.*

Saturday, 11th. Genesis viii. 1 to 5.

Ver. 1-3. Had the Judge of all the earth, while executing "terrible things in

righteousness," leisure to think of them who were "afar off upon the sea"? Was it a blind wrath that had been let loose? No; in all the severity, there was tender regard for those worthy of it. Judgment was discriminating. The sunshine of love broke through even the rain-clouds of the floods.—*Alexander Maclaren.*

Ver. 4. What a splendid spectacle . . . . when the Wanderer of the Waters, the God-built ship, its journey done, its work accomplished, its glory gathered, its crew safe, the commencement of a new era of hope for earth through it secured, calmly, and one would almost dream, consciously, reposes upon the proud summit which God has prepared to bear its burden and to share in its immortal fame!—*G. Gilfillan.*

On this same day, the seventeenth of the month of Abib, three great events took place: the ark rested on Ararat; the Israelites crossed the Red Sea; and our Lord rose from the dead!—in each case, a rest and triumph, succeeding an act of judgment. The God of history designs coincidences like these to teach typical and spiritual lessons.—*A. T. Pierson.*

Ver. 5. To realize this, let us suppose ourselves standing on a hill on a September morning, surrounded by a sea of mist. Nothing for a while is visible but wild, rolling waves of dripping darkness, till at last the sun looks out, a wind begins to blow, and then there loom forth, peak after peak, the hundred hills around, starting up, as if newly created, from the gulf below, their bases still bathed in mist, but their tops crowned with light, and resembling the islands of some "melancholy main." It is one of the sublimest of spectacles, reminding you of the worlds rising out of chaos, of God's "calling the things that were not, and they appeared." . . . . Similar, but still more striking, must have been to Noah's eye the sight of the ancient landmarks of nature reappearing, the ridges of Taurus heaving up like islands through the waters, their snows for the time melted, and perhaps over them all, in the remote distance, the "Finger Mount" arising, relieved against, and pointing significantly to, the calm, blue sky!—*G. Gilfillan.*

Sunday, 12th. Genesis viii. 6 to 14.

Thoreau has said that the whole earth is but a gigantic leaf, in which the rivers and streams resemble the veins, and the mountains and plains the green parts. And did not He Who sent the dove with the olive leaf to Noah thereby assure him that out of that leaf would be evolved the whole fair world of vegetable and animal life, which for a while had perished beneath the waters of the flood; that it would be reconstructed upon the old type and developed according to the old pattern? . . . . Of all the green leaves of the earth it was most fitting that the "olive leaf" should have been selected as the first product of the new-restored world. The olive tree spreads over a large area of the earth; it combines in itself the flora of the hills and the plains. It clothes with shade and beauty arid slopes where no other vegetation would grow. It extracts by a vegetable miracle nourishment and fatness from the driest air and the barest rock. . . . . No tree displays such a rich profusion and succession of flowers and fruits. It is the very picture of prosperity and abundance. . . . . It strikingly illustrates, therefore, the overflowing goodness of the Lord, to Whom belong the earth and the fullness thereof.

What the "olive leaf" began in Noah's case was consummated under the olive trees of Gethsemane. He Who destroyed the antediluvian sinners by the Flood endured the contradiction of greater and more aggravated sinners against Himself. He Who sent the Flood as a punishment for sin now suffered it Himself in a more terrible form as an atonement for sin. The olive leaf of Noah's dove showed that God's "strange work" was done, and that He had returned to the essential element of His nature, and love shone forth again. The olive leaves of Gethsemane, that thrilled with the fear of the great agony that took place beneath them, tell us that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—*H. Macmillan.*

What messenger of returning happiness could be more appropriate than "a dove," the lovely type of purity and atonement, through the Spirit of God, offering "an olive leaf," the symbol of the renewed fruitfulness of the earth?—*M. M. Kalisch.*

Monday, 13th. Genesis viii. 15 to 19.

At last the work of judgment being fully accomplished, the waters decrease, and the voice that had commanded Noah to enter calls him forth. What a stupendous moment it was in the history of the earth, and the history of this man, when he emerged from the prison which had been the ark of safety! He who by faith had renounced everything in obedience to God, in spite of appearances, stepped forth the sole possessor of the earth. A new day was dawning for the race, a day of new opportunity, in which men should live with the terrible testimony of judgment and its awful power witnessing to them of the issues of sin and the government of God.—*G. Campbell Morgan.*

Noah's family were now the only human beings left. . . . . We can think of the feelings of the little company as they went out of the ark and stood once more on the dry ground. They had been spared

from the universal destruction and they were grateful. They had been spared for a purpose, too—to start the human race again on a new plane. They must have felt a deep sense of responsibility as they stepped out and remembered that it was theirs now to possess the renovated earth for the God Who had spared them for this very purpose. They were now to lead in a new trial of the human race. What would they make of the world which was now committed to them?—*J. R. Miller.*

We seem now to have a new Adam and a new Eve. How they will turn out remains to be seen. They have a great advantage over the original pair, for they have a solemn history behind them. They can never forget the surge that beat and dashed furiously against the ark; never can they forget that last lightning that flashed past the window, like an angel of destruction, and seemed to shake a sword threateningly in their own faces; never can these things be forgotten! Noah will do better than Adam, and make us grieve that the experiment of humanity was not begun with this noble and incorruptible man! We shall see.—*Joseph Parker.*

Tuesday, 14th. Genesis viii. 20 to 22.

To look back upon the world and reflect that in so short a space of time all his contemporaries were blotted from existence, while he and his little household were now the sole survivors of an extinguished race; to see the whole face of creation so entirely changed, and no traces of former scenes remaining; and then to think of what he owed to the preserving goodness of God that had kept him safe in the midst of such an awful catastrophe—all this could not but inspire [Noah] with overwhelming emotions of thankfulness, which he would naturally express.—*George Bush.*

It was *"unto the* LORD" he erected his altar. Superstition would have worshiped the *ark,* as being the means of salvation. It is ever the tendency of the heart to displace God by His ordinances. Now, the ark was a very marked and manifest ordinance; but Noah's faith passed beyond the ark to the *God* of the ark; and hence, when he stepped out of it, instead of . . . . regarding it as an object of worship or veneration, he built an altar unto the Lord, and worshiped Him: and the ark is never heard of again.—*C. H. Mackintosh.*

Noah's first act on landing upon the earth was to build an altar and to offer sacrifices. Thereby he testified at once to his gratitude to God for deliverance, to his need of sacrifice in approaching his God, and to the consecration of his life to the service of God as symbolized by the burnt offering. . . . .

In response there is a twofold movement of God. First, there is the acceptance of the sacrifice: "The LORD smelled a sweet savour." Quite literally the phrase is "a savour of rest"—the word apparently being a play upon the meaning of Noah (v. 29). God thus signified His acceptance of what His servant had done in offering "a sacrifice to God for a sweet smelling savour."

Following the acceptance of the sacrifice was the Divine assurance with special reference to the future of the earth. There was to be no more curse in the form of a flood, and there was to be an absolute guarantee of the permanence of the seasons, year by year, as long as the earth remained.

Thus the Lord and His servant revealed their attitudes towards each other all through this chapter, and we have in it one of the most suggestive pictures of God in relation to man, and of man in relation to God.—*W. H. Griffith Thomas.*

Man's evil heart the reason for God's forbearance? Yes, because it is "evil *from his youth.*" He deals with men as knowing our frame, the corruption of our nature, and the need that the tree should be made good before it can bring forth good fruit. Therefore, He will not smite, but rather seek to draw to repentance by His goodness, and by the faithful continuance of His beneficence in the steadfast covenant of revolving seasons, "filling our hearts with food and gladness."—*Alexander Maclaren.*

Wednesday, 15th. Genesis ix. 1 to 7.

God establishes a rule or system, whose salutary operation even those who continue to set at nought its gracious design are compelled practically to feel. It is that system—based on the principles of holy marriage, of lawful magistracy, of laborious mastery over the soil that is to be cultivated, and of the animals that may be slain for food—which alone hinders this globe from becoming a scene such as devils, and none but devils, could delight to witness. . . . . Without their due observance, life is but a compound of license, disorder and precarious subsistence, or pining famine. Purity, peace and plenty flourish in any community mainly in proportion as these ordinances are honored and obeyed.—*R. S. Candlish.*

Ver. 1. Noah now takes his place as the second head of the human race. There was to be a new beginning, a fresh start, full of hope and with every Divine guarantee of blessing. Sin had been punished, grace was working, and God was ready to guide and bless those through whom the earth was to be peopled and ruled. . . . . Just as God blessed Adam and Eve (i. 28), so it was necessary that the same Divine blessing should rest upon the new progenitors of the human race.—*W. H. Griffith Thomas.*

Ver. 2. In Eden man had governed by love, and his own kingliness. With the loss of that kingliness involved in the Fall, he has lost his true power of dominion, and now it is by fear and dread directly implanted by God in all the lower orders of life that man is to rule.—*G. Campbell Morgan.*

Ver. 3, 4. God's original grant of the use of His creatures for food was confined to the vegetable creation; now for the first time the use of animal food is authorized.—*Archbishop William Magee.*

Ver. 5, 6. This arrangement follows the account of the Flood with remarkable propriety, because when human life has been destroyed on a large scale the value of it might seem to be worthless. Why quibble about the morality of killing one man when ten thousand have been swallowed up in a flood? But God says in effect: Every human life is of great value; every man must set great store by his own life; and every man must consider himself in a high degree responsible for the life of his brother. . . . . Thus, too, He would seem to correct the notion which the destructiveness of this flood might seem to justify, viz., that He Himself is careless as to the value and destiny of human life. His answer to this must be found in His providence and His redemption. If any man would know what value is set on man by his Maker, let him study the life, the sacrifice and the intercession of Jesus Christ.—*Joseph Parker.*

Thursday, 16th. Genesis ix. 8 to 17. (Cf. Job xxxviii. 41; Ps. civ. 14; cxlvii. 9.)

Ver. 8-11. It is a beautiful thought that God's covenant with Noah included every living creature. . . . . Think of God making a covenant with the cattle that roam the valleys, the sheep that graze in the meadows, the birds that fly in the air, and even with the insects that chirp in the fields. . . . . Of course the lesson for us from all this is the one which Jesus taught. If God cares for birds and flowers, how much more will He care for His own dear children!—*J. R. Miller.*

Ver. 12-15. Was there not a rainbow before there was a flood? Of course there was. . . . . There were rainbows . . . . certainly from the time that the sun and the rain first knew each other. But old forms may be put to new uses. Physical objects may be clothed with moral meanings. The stars in heaven and the sand by the seashore may come to be unto Abraham as a family register. . . . . The rainbow which was once nothing but a thing of evanescent beauty, created by the sun and the rain, henceforward became the token of a covenant and was sacred as a revelation from heaven. . . . . The fear is that we may . . . . see physical causes producing physical effects, and yet may see no moral significations passing through the common scenery of earth and sky. . . . .

Very beautiful is this idea of God giving us something to look at, in order to keep our faith steady. . . . . We might have forgotten the *word,* but we cannot fail to see the bow. . . . . And so with all other things God has given us as signs and tokens: the sacred Book, the water of baptism, the bread and wine, the quiet Sabbath, the house of prayer—all these have deeper meanings than are written in their names; search for those meanings, keep them, and you will be rich.—*Joseph Parker.*

Every covenant has its sign or seal. Of the Adamic covenant of life it was the tree of life. As the Noachian was a covenant respecting nature, its sign was a natural one. . . . . Clouds had brought disaster, and now on clouds should be painted in sevenfold beauty the sign of the promise. The covenant was between heaven and earth; hence the token, visible to all, apprehensible by all, was the joint product of heaven's beams and earth's showers, arching the sky as though its uppermost curve touched the throne of God and its lowermost extremities the bounds of man's habitation.—*A. T. Pierson.*

Ver. 16. Mr. Eugene Stock calls attention to the fact that while we do not always see a rainbow, owing to the clouds hiding the sun, yet if we could get above the clouds we should see the rainbow on them. Thus "there is never rain without a rainbow being visible if we could only get to the right spot to see it. But God is always above the clouds and He always sees it." . . . . It is not our sight of the rainbow, but God's, that constitutes the power and peace of this covenant.—*W. H. Griffith Thomas.*

Friday, 17th. Genesis ix. 18 to 29.

Ver. 20-23. When all the world was against him, Noah was able to face single-handed both scorn and violence, but in the midst of his vineyard, among his own people, who understood him and needed no preaching or proof of his virtue, he relaxed. . . . . Noah is not the only man who has walked uprightly and kept his garment unspotted from the world so long as the eye of man was on him, but who has lain uncovered on his own tent-floor.—*Marcus Dods.*

Ver. 24-27. The ancient prophecies must be understood, not of single persons, but of whole nations. The curse of *servitude* pronounced upon Canaan, and the promise of *blessing* and *enlargement* made to Shem and Japheth, extend to their whole race. . . . . The curse, therefore, upon Canaan was properly a curse upon the Canaanites.

God, foreseeing the wickedness of this people, which began in their father Ham, and greatly increased in this branch of his family, commissioned Noah to pronounce a curse upon them, and to devote them to the servitude and misery which their vices and iniquities would deserve.

Eight hundred years after the delivery of this prophecy, the Israelites, who were descendants of Shem, under the command of Joshua, invaded the Canaanites, smote about thirty of their kings, took possession of their land, slew several of the inhabitants, made the Gibeonites and others servants and tributaries; and Solomon afterward subdued the rest. The Greeks and Romans, too, who were descendants of Japheth, not only subdued Syria and Palestine, but also subdued and conquered such of the Canaanites as were anywhere remaining. . . . . And ever since the miserable remainder of this people have been slaves to a foreign yoke.—*Bishop Thomas Newton.*

At present, every vestige of the race of Canaan, and even their name, has disappeared from the earth. Generally, however, Ham's posterity are to this day subjected to political servitude and the bondage of heathenism; and shall so remain until for them, also, the word shall be fulfilled (Ps. lxviii. 31): "Ethiopia shall . . . . stretch out her hands unto God"—a prophecy for whose accomplishment the way is now being paved.—*C. G. Barth.*

In this line the sweep of his prophetic eye took in the Hebrew race: Abraham and the patriarchs; Moses and the pious kings and holy prophets; and, above all, the Great Messiah—to be born of David's line and to be the incarnation of God's mercy to a lost world. No wonder [Noah's] soul was moved to devoutest adoration: Blessed be Jehovah who reveals himself as the God of Shem.—*Henry Cowles.*

Wide room (an allusion to his name) may God make for Japheth! For wide room is to his race the condition of prosperous development, and also its consequence. As a matter of fact, Japheth has spread, not merely over an important part of Asia, but over the distant, broad, island continent of Europe. And to this geographical extension correspond his conquests in the intellectual field. In all branches of culture he has borne off the palm. Japheth is to have the lion's share, not only of the possession of the world, but of the glory of history.—*C. von Orelli.*

Saturday, 18th. Genesis x. 1 to 5.

The evident purpose of this chapter is to present in an ethnographic chart the illustration of the outworking of God's providence in the fulfilment of the prophecy to Noah. And it furnishes another strong proof in confirmation of the superhuman character of this history, that it thus so boldly ventures upon such a detail of facts, which historical science may put rigidly to the test. . . . . When we proceed to examine the groups into which this tenth of Genesis has thrown the races, we find a most remarkable agreement with the conclusions to which ethnological science has come from a consideration, independent of the Bible history, of the facts of human language and physical type.—*Stuart Robinson.*

Whether Chaldean or Phœnician, Egyptian or Arabian, Greek or Roman, Mongol or Tartar, Indo-Germanic, Celtic, Belgic or Briton—all find the germ of their nationality in this wonderful chapter, and all concur to swell and substantiate the proof that the human race sprang from Noah and that we have no occasion to look for pre-Adamic men or for tribes that escaped the flood and have no pedigree among the sons of Noah. All the light that comes up from the comparative study of the languages of the race helps us still to follow the tracks of the emigrating tribes as they diverged from the ancient home of Noah's family. The science of ethnography begins with this chapter of inspiration.—*Henry Cowles.*

The earth was again peopled by the descendants of the three sons of Noah: *"Shem, Ham and Japheth." "Shem"* is the Assyrian Samu, "olive-colored"; *"Ham"* is Khammu, "burned black"; and *"Japheth"* Ippat, "the white race." The tribes and races which drew their origin from them are here enumerated. The arrangement of this chapter, however, is geographical, not ethnological; the peoples named in it being grouped together according to their geographical position, not according to their relationship in blood or language. . . . . When this fact is recognized, there is no difficulty in showing that the statements of the chapter are fully consistent with the conclusions of modern research.

Ver. 2-4. The Assyrian inscriptions have thrown a good deal of light upon the names contained in it. *"Gomer,"* the son of Japheth, represents the Gimirrai of the inscriptions, the Kimmerians of classical writers. *"Madai"* are the Medes, a title given by the Assyrians to the multifarious tribes to the east of Kurdistan. They are first mentioned in the inscriptions about 820 B. C. *"Javan"* is the Greek word "Ionian," but in the Old Testament it is generally applied to the Island of Cyprus.—*A. H. Sayce.*

Learned ethnologists have seen wonderful things in this tenth chapter of Genesis. They have seen the descendants of *"Gomer"* seeking for themselves a dwelling in the confines of Asia and Europe, making an irruption into Asia Minor, disappearing in

Asia, and coming up long ages after in the Cimbri, and as the founders of the great Celtic race. From *"Javan"* they have seen arising, in wondrous beauty, chaste and strong, the whole Hellenic people. *"Tubal"* and *"Meshech"* have been followed into the Cappadocians and the Iberians; so that even in those few names we begin to see the peopling of Northern Europe, the land of Greece, and the region between the Euxine and the Caspian. From *"Tiras"* will come the Thracian stock, and collaterally the Goths and the Teutons; and the ethnologist pauses at *"Ashkenaz,"* for in that root he thinks he finds the Scandinavian and the Saxon. So if we say, standing beside this great Hebrew cemetery: Can these dry bones live? the breath of the Lord is blown upon them, and behold, they start up and claim even ourselves here and there as their own kindred, according to the flesh. And as for God, "is he the God of the Jews only? Is he not also of the Gentiles?—*Joseph Parker.*

Ver. 5. By the phrase "isles of the Gentiles" were understood those countries of Europe and Asia Minor to which the inhabitants of Egypt and Palestine had access only by sea.—*Bishop E. Harold Browne.*

Sunday, 19th. Genesis x. 6 to 12.

No ethnology in his period, no history, no philology, could have taught [this] to Moses; but now the historian, helped by all the monuments of Babylon, Assyria, Egypt and Palestine, and the philologist and the ethnologist all agree, after their marvelous researches in this century, that the tenth chapter of Genesis exactly describes the distribution of the race. Where did Moses get these chapters from? He did not get them from science. He got them from God.—*Howard Crosby.*

The posterity of Ham spread itself over Southern, Central and Eastern Asia, Southern Europe and Northern Africa, and constitutes the stock of the African and Turanian races, as well as probably of the American tribes. It presents itself in early post-diluvian times as the first representative and teacher of art and material civilization. The Hamite race is remarkable for the early development of pantheism and hero-worship, and for the artificiality of its culture. It presents us with the darkest colors, and in the vast solitudes of Africa and Central Asia its outlying tribes must have fallen into comparative barbarism a few centuries after the Deluge. —*Sir William Dawson.*

Ver. 6. Thirty primitive nations sprang from Ham. Of these, only four were immediate descendants. *"Cush"* has left traces of his name perhaps in the Caucasus, the Caspian and Chuzistan. To Ethiopia, the name generally refers in Scripture. *"Mizraim"* is the ordinary name for Egypt in the Hebrew Scriptures. *"Phut"* has with one consent been placed beyond Egypt, in the north of the continent of Africa. *"Canaan"* settled in the country called after his name.—*James G. Murphy.*

Ver. 8-10. *"Babel,"* elsewhere generally translated "Babylon," is the exact Hebrew equivalent of the native *Babil,* which appears as the capital of Babylonia in the cuneiform records from the time of Agukakrimi (about B. C. 2000) to the conquest of the country by Cyrus (B. C. 538). *"Shinar"* is probably an equivalent of Mesopotamia, "the country of the two rivers," and in Scripture always designates the lower part of the Tigris and Euphrates valley, the alluvial plain through which the great rivers flow before reaching the Persian Gulf. . . . . Recent researches in Mesopotamia have revealed to us, as the earliest seat of power and civilization in Western Asia, a Cushite kingdom, the site of which is lower Babylonia, a main characteristic of which is its possession of large cities. *"Babel," "Accad"* and *"Erech"* (Huruk) are names which occur in the early geographical nomenclature of this monarchy.—*George Rawlinson.*

Recent research has discovered the sites and remains of the ancient cities of *"Erech," "Akkad,"* and *Calneh."* . . . . Their names have been seen in inscriptions upon the earliest monuments, and upon tablets and cylinders found amid the ruins of Nineveh and Babylon. . . . . The monuments of Assyria and Babylonia also corroborate in a most singular manner the legends on the tablets and the narratives in Genesis. In the very earliest sculptures on cylinders, and on the slabs which once lined the chambers of palaces, we find representatives of the tree of knowledge, the serpent tempter, the tree of life guarded by cherubim, the ark, and many other things, which show how thoroughly imbued the minds of the ancient Babylonians and Assyrians were with the whole facts recorded in the early chapters of the Bible.—*J. L. Porter.*

Ver. 11, 12. *"Nineveh"* lay opposite the present town of Mosul, and it is from the remains of its chief palace, now buried under the mounds of Kouyunjik, that most of the Assyrian inscriptions in the British Museum have been brought. A few miles to the south of Nineveh, on the site now known as Nimrud, was *"Calah,"* a town built by Shalmaneser I, who lived B. C. 1300. . . . . *"Resen"* is the Assyrian Riseni, "head of the stream," which is once mentioned in an inscription of Sennacherib. *"Rehoboth Ir"* or "the open spaces of the city" must have denoted the suburbs of Nineveh.—*A. H. Sayce.*

Monday, 20th. Genesis x. 13 to 20.

Ver. 13, 14. It must have been at a very early period after the dispersion that

"Mizraim" and his company, directing their march southward, reached at last the banks of the Nile, and laid the foundations of the great empire of Egypt.—*William G. Blaikie.*

The descendants of *"Mizraim"* were settled in Africa with the exception of the Philistines, who migrated into the country to which they gave their name.—*James G. Murphy.*

The *"Lehabim"* are the Libyans, while the *"Naphtuhim"* may be the people of Napata in Ethiopia. The *"Caphtorim,"* or inhabitants of Caphtor, are the Phœnician population settled on the coast of the Delta. From an early period, the whole of this district had been colonized by the Phœnicians, and, as Phœnicia itself was called Keft by the Egyptians, the part of Egypt in which they settled went by the name of Keft-ur or "greater Phœnicia."—*A. H. Sayce.*

The *"Philistines"* occupied . . . . that portion of the Mediterranean coast which forms the southwestern boundary of Palestine. Like the inhabitants of the northern section of the same coast, though not by any means to the same degree, the Philistine people became widely known beyond their own territory. Even at the time of the Exodus they had acquired a high reputation as a powerful and warlike nation (Ex. xiii. 17).—*William Lee.*

Ver. 15-20. In *"Sidon"* and *"Heth"* we seem to have the names of individual men; but when it is added that he also *"begat the Jebusite, and the Amorite,"* etc., it is clear that we are dealing not with single generations, but with a condensed abstract of the origin and growth of tribes.—*Duke of Argyll.*

After the conquest of Canaan under Joshua, the residue of the Canaanites wandered northward to the foot of Lebanon, and the coast of Northern Syria; others crossed the sea to Africa, Carthage, Greece (Cadmus) and the other Phœnician colonies of the Mediterranean. Hence the expression, *"afterward were the families of the Canaanites spread abroad."—C. G. Barth.*

Tuesday, 21st. Genesis x. 21 to 32.

Ver. 21-24. *"Heber,"* the founder of the Hebrew race, is classed among the sons of Shem, through *"Arphaxad,"* and along with *"Elam," "Asshur," "Lud"* and *"Aram."*

In other words, the Hebrews are connected by common descent with the people of Elymais or Elam on the Persian Gulf, east of the Tigris; with the Assyrians on the northeast of that river; with the people of Arphaxad, still further north, among the mountains of Southern Armenia, immediately east of what is now the Lake Van; with the Lydians and the Semitic peoples of Asia Minor; and with the Aramean or Syrian nations, stretching thence, southeast, to the Euphrates.—*Cunningham Geikie.*

Ver. 25-30. The two races, which sprang from Eber, soon separated very widely from each other: the one, *"Peleg"* and his family, spreading northwestward toward Mesopotamia and Syria; the other, the Joktanides, southward into Arabia. There is a general consent in favor of the colonization of Southern Arabia by the descendants of *"Joktan,"* with the names of whom correspond several of the districts and cities of that country.—*Bishop E. Harold Browne.*

Each race, by Divine appointment, has its own work to do, its own errand to accomplish. The *Hamitic* race, hot, quick, versatile, leads off for a time in arts and arms; but presently the blow becomes a fever, imagination masters the judgment, passion debauches conscience and the plunge is made into barbarism. The elder Babylonian Empire soon passes away, and Egypt becomes in time the basest of kingdoms.

The *Semitic* race, finer in fibre, of purer tastes, more thoughtful, intuitive and reverent, gives birth, indeed, to Phœnician commerce, and, from the shores of Carthage, thunders at the gates of Rome; but in the main, prefers, even at the risk of historic immobility, to hold its original seat away from the sea and there nurse the religions which are to rule the world. The only cosmopolitan religions are the Semitic: Judaism, Christianity and Mohammedanism. Heliopolis was for Egypt, and Delphi for Greece; but Mecca is for millions of men not Arabs, and Jerusalem is the mother of us all.

The *Japhethic* race, of iron muscle and of iron will, stirred by a mysterious impulse, turns its back upon the seats of rising empire, pushes off northward and westward, into the less hospitable climes, and there awaits the later call of Providence. In due time, we behold the language and letters of Greece; Roman roads, legions and laws; and, finally, the whole life of modern Europe and America, now striking for the dominion of the world. Just now, the race that was first is last; and the one that was last is first. But the day is coming when all shall enjoy together what each has contributed in its turn to win.—*Roswell D. Hitchcock.*

There is no escape from it: the Jewish history is the boldest of lies, the most unscrupulous of forgeries, and, at the same time, the most inexplicable of literary enigmas, or it is *the truth,* attested inwardly and confirmed outwardly, as no other ancient historical account was ever attested in the multiplied annals of the race.—*Tayler Lewis.*

Wednesday, 22nd. Genesis xi. 1 to 4.

Ver. 1, 2. The events of this section apparently happened earlier than some of those recorded in ch. x., for it is probable that this gives us the detailed account of that division of the earth which happened in the days of Peleg (x. 25).—*W. H. Griffith Thomas.*

The same record that affirms and traces the original unity of the race, also gives us the oldest and the only account of its dispersion, its early locations, migrations and movements. We are in a track otherwise untrodden. It is but recently that we have been able fully to test the correctness and value of this ancient source of information.—*S. C. Bartlett.*

Ver. 3. It is interesting to notice how exactly what we know of early Babylonian architecture tallies with what we read in Scripture. . . . . The small burnt bricks laid in bitumen are still there, not only in the tower, but in the still existing ruins of the ancient palace of Babel, which was coeval with the building of the city itself.—*Alfred Edersheim.*

All buildings are not made of brick; all men do not require to lay hot brick-fields, and burn clay, in order to build. It may be found one day, when the final inspection takes place, that the man who has built nothing *visible* has really built a palace for the residence of God. It may be found, too, that some successful people have nothing but bricks—nothing but bricks, bricks, bricks!—*Joseph Parker.*

Ver. 4. There appears a threefold design . . . . severally evincing pride, arrogance against God, and a conspiracy to establish a universal temporal monarchy in opposition to the Divine purposes. In the prediction of Noah (ix. 25-27) and in the benediction of Jehovah (ix. 1-7), it was intimated that men should spread themselves abroad, and that servitude should be the lot of Ham. In both ways they attempted to resist, and independently of God to carry their own will into effect.—*C. G. Barth.*

Thursday, 23rd. Genesis xi. 5 to 9. (Cf. Ps. xxxiii. 10, 13, 14; lvi. 7.)

Ver. 5. You believe in inspection, do you not? You say that inspection is of little worth, except it be conducted by competent power and with strict impartiality of spirit; and you are right in so thinking. In the case before us, Almighty God Himself came down to see what the children of men were doing, and when He comes down (a phrase which is used to accommodate Himself to our methods of expression), nothing can escape the penetration of His eyes. He looks at our daybooks, ledgers and other memorandum books, to see how we are building the tower of our life. . . . . Terrible is the day for the bad man on which Almighty God lays His great hand . . . . upon the tower which is being built; He will shake it, and, if the foundation is bad, the whole superstructure will be thrown down to the dust!—*Joseph Parker.*

Ver. 7. Imagine the bewildering and painful scene! Men who have been working by each other's side, days and weeks, are instantly conscious of inability to understand one another's speech! New sounds, new accents, new words, but not a ray of intelligence in all! "It is a fearful thing to fall into the hands of the living God." God has innumerable ways of showing His displeasure at human folly and human crime.—*Joseph Parker.*

Ver. 8. No nation has ever been able to exist for long which has not fed its ideal life and its aspirations from heaven downward, instead of building its poor aspirations in some useless magnificence that wearily lifts itself from the earth upward. At Babel, a race huddles itself together about its self-constituted ideal; at Pentecost, a race is sent every whither, expelled from any possible aggregation of self-esteem and self-consumption by a Pentecostal flame, an idealism greater than its dream—a unifying Divine vision.—*F. W. Gunsaulus.*

On a fragment of a tablet found by the late Mr. George Smith among the ruins of Nineveh is the story of the first erection of the tower. Though it is greatly mutilated, yet we can gather from its broken sentences the general outline of events. Between this fragment and the narrative in Genesis the points of agreement are: the sin of the people; their uniting to build a tower; the anger of God; He confounds their speech; the building is abandoned; the people are scattered.—*J. L. Porter.*

Friday, 24th. Genesis xi. 10 to 26.

From the consideration of the entire human race . . . . our attention is directed to one family and one man as the chosen channel of the Divine purpose of redemption for the race. The earlier chapters are but a preface, though a necessary explanatory preface, to the remainder. They cover at least two thousand years, and yet we seem to be, as it were, hurried along, until we reach the fullness of the narrative about Abraham and his seed. The first eleven chapters are the foundation of which the other thirty-nine are the superstructure. They trace back the Divine redemption until its cause is found in the sin of the human race, and its scope is shown to embrace all mankind. This done, we are now free to consider the precise method whereby God accomplished His purpose, and redeemed mankind

through the instrumentality of one man, his family and his nation.—*W. H. Griffith Thomas.*

We now enter upon a new phase of human development. The nations have gradually departed from the living God, and have fallen into polytheism and idolatry. The knowledge of the one true God is on the verge of being entirely lost. Nevertheless, the promises, first, to the race of Adam that the seed of the woman should bruise the serpent's head, and, next, to the family of Noah that the Lord should be the God of Shem, were still in force. It is obvious from the latter promise that the seed of the woman is to be expected in the line of Shem.—*James G. Murphy.*

We have here the third genealogical table. The first was given in ch. v. from Adam to Noah; the second in ch. x., the genealogy of the three sons of Noah, the descendants of Shem being traced down as far as Peleg. Now we have the line of Shem further carried down to Abraham, the father of the faithful, the ancestor of the promised seed. In ch. x. no account is given of the length of the generations or of the duration of life; but here, as before in ch. v., both these are supplied. We mark at once the transition from the antediluvian to the post-diluvian duration of life. Noah lived 950 years, Shem only 600, Arphaxad, the firstborn of Shem after the deluge, only 438; when we come to Peleg, who seems to have been contemporary with the dispersion, life is still shorter: Peleg lived 239 years, Reu 239, Serug 230, Nahor 148.—*Bishop E. Harold Browne.*

Ver. 12-17. The name *"Salah"* appears to signify *sending forth, extension,* as *"Eber,"* the name of his son, signifies *passing over.* Many of the names in these genealogies are significant, and were probably given to their bearers late in life, or even historically, after their deaths. Salah and Eber seem to point to this fact, that the descendants of Arphaxad were now beginning to spread forth from the first cradle of the Semitic race.—*Bishop E. Harold Browne.*

Saturday, 25th. Genesis xi. 27 to 32.

This passage and the preceding one form the meet prelude to the history of Abram—the one tracing his genealogy from Shem and Heber, and the other detailing his relations with the family out of which he was called. . . . . God has not forsaken the fallen race. Out of Adam's three sons He selects one to be the progenitor of the seed of the woman; out of Noah's three sons He again selects one; and now out of Terah's three is one to be selected.—*James G. Murphy.*

Ver. 28. In the time of Abram, "Ur" was the capital city which gave its name to one of the most populous and fertile regions of the earth. The whole land of Accad, which ran up from the seacoast to Upper Mesopotamia (or Shinar), seems to have been known as Ur-ma, the land of Ur. This land was of no great extent, ... but it was the richest of Asia. . . . . What induced Terah to abandon so prosperous a land can only be conjectured. It is possible that the idolatrous customs of the inhabitants may have had something to do with his movements. For while the ancient Babylonian records reveal a civilization surprisingly advanced, and a social order in some respects admirable, they also make disclosures regarding the worship of the gods which must even shock those who are familiar with the immoralities frequently fostered by heathen religions. . . . . Possibly then Terah may have been induced to move northwards by a desire to shake himself free from customs he disapproved.—*Marcus Dods.*

Ver. 31. "Haran" lies in one of the extensive plains of Mesopotamia (to the southeast of Edessa), and is specially adapted for a residence of nomadic tribes. This accounts for the fact that the progress of the emigrants was arrested, and that Nahor remained there.—*J. H. Kurtz.*

It is strange to think what a great part the descendants of the Chaldean shepherd, Terah, have played in the history of the world. Those of Nahor gradually formed a great kingdom which only passed away before the rising power of Syria and the fierce attacks of Edom. The twelve tribes sprung from Ishmael scattered themselves over the vast pasture and desert regions of Arabia, Syria, Mesopotamia, the shores of the Persian Gulf, and the east of the Jordan. The sons of Keturah, in the same way, grew into similar tribes, to whom the desert solitudes have ever since been the chosen home. The Arab race, indeed, over the world, are the posterity of Nahor and Abraham. Nor have they been without their great part on the stage of the world, for it is to an Arab that more than 200,000,000 of men look to-day as the great prophet of God, and the empire they founded in the first days of Mahometanism stretched from India to the Strait of Gibraltar, and by its culture and civilization prepared the way for the revival of Letters in Western Europe. But the supreme interest of mankind centers in the Hebrew, not in the Arab, descendants of Abraham.—*Cunningham Geikie.*

Sunday, 26th. Genesis xii. 1 to 3. (Cf. Acts vii. 2 to 4; Heb. xi. 8.)

A third start is made with humanity. Adam had failed, Noah's descendants had failed, and now another attempt was to be made. The former attempts were made with the race, but this one was made by means of an individual as the founder of a nation which should in turn bless the race. Abram, as the founder of the Jewish

nation, was intended by God as a witness to Him to the rest of mankind (Isa. xliv. 8), a depository of God's revelation (Rom. iii. 2), a preparation for the Messiah and Saviour (Isa. liii.), a channel of blessing to the world (Rom. xv. 8-12).—*W. H. Griffith Thomas.*

Abram is chosen to be the head of a new dispensation, as Noah was; but with this difference, that the world is not taken away this time, but only left to walk in its own ways. But, while the world is not taken away from Abram the coming man, Abram the coming man is taken away from the world. Abram and his descendants are to be separated to the life of faith and hope and holiness, separated to "walk with God." We shall find that God trained him by separation; by a series of separations. This is a key-thought of Abram's life.—*J. Monro Gibson.*

From this point, where the narrative touches God's chosen people as represented in Abram, down to the very close of the Bible, the Hebrews fill the horizon of Scripture, other peoples being brought to notice only so far as they are linked with the history and destiny of Israel; and, by this fact, both prophecy and history must be interpreted. The Word of God is not a history of nations, but of redemption; and of the one nation through whom redemption was to be wrought out.—*A. T. Pierson.*

Ver. 2, 3. The wealth of blessing which lay folded up in this germ took more than two thousand years to ripen into fruit. But from the very first God left it in no doubt that, when the fruit of that chosen vine should at last be ripe, it should be for all nations. In God's great plan, whatever is narrow, elective, or individual, contemplates in the long run a wider good. God blessed Abram in an eminent degree, that the blessing of Abram might come on the nations through Jesus Christ.—*J. Oswald Dykes.*

The keyword of Christianity is *enlargement*—enclosure, continual extension of love and mercy, host upon host, army upon army, till the whole universe is one Church, and its voice one song. Do not believe in any Christianity that excludes anybody. The theology that would shut out from Christ's heart any human creature is a bad theology—is a lie! Election is not exclusive, but inclusive. . . . . Take the case of the human family. God elected one family that through one family He might bless all the families of the earth. And this idea of His love has been perverted; this wine of heaven has been turned into sourness; the very election that should have doubled the Gospel beauty, as the river throws back the sky, has been turned into an occasion of controversy and separation, and of mutual misunderstanding, and devils have laughed at the divisions of Christendom.—*Joseph Parker.*

Monday, 27th. Genesis xii. 4, 5.

Ver. 4. "So Abram departed"—not driven, not trembling, but lured and won by the God of glory Who had appeared to him with the gracious promise: "I will bless thee; . . . . and thou shalt be a blessing."—*Mark Guy Pearse.*

He was an hundred and seventy-five when in Canaan he closed his eyes. Through all that long interval had it been literally true of him, that "if he had been mindful of the country from whence he came out, he might have had opportunity to return." There was nothing to forbid a return. It was only the unfulfilled promise which held him fast. "This land will I give," God had said. So in "this land" he waited, "and waiting, died."—*J. Oswald Dykes.*

Ver. 5. That Abram set forth at the head of a large body of tribesmen is evident from his taking with him all his herds, and all the male and female slaves born in his tents, or whom he had bought in Haran; a multitude so large in the aggregate as to enable him, a few years later, to select from among them three hundred and eighteen men trained to the soldierly defense of the camp, to pursue Chedorlaomer.—*Cunningham Geikie.*

"They went forth to go into the land of Canaan; and into the land of Canaan they came." Compare this singular expression with xi. 31, where we have Terah's emigration from Ur described in the same terms, with the all-important difference in the end: "They came . . . . unto Haran, and dwelt there." . . . . It was an easy matter to go from Ur to Haran. Both were on the same bank of the Euphrates. But to cross the broad, deep, rapid river was a different thing, and meant an irrevocable cutting loose from the past life. Only the man of faith did that. There are plenty of half-and-half Christians who go along merrily from Ur to Haran; but when they see the wide stream in front, and realize how completely the other side is separated from all that is familiar, they take another thought, and conclude they have come far enough, and Haran will serve their turn.—*Alexander Maclaren.*

Not by accident did that strip of Syrian territory become the theater of sacred events, the home of the covenant people, and the seat of Divine revelation. . . . . No other region on the earth's surface . . . . could have answered so well. It unites, as no other does, the two indispensable conditions of central position and yet of isolation. . . . . It lies at a corner where Asia, Africa, and Europe meet, or all but touch. The six ancient states of Babylon, Assyria, Media, Persia, Phœnicia, and Egypt stood round about it. The main lines of ancient traffic ran close past its border. . . . . While thus set in the middle of all lands, it stood strangely apart from all. . . . . In fact, it was so isolated,

that if its people chose they could dwell apart. On the west, a harborless coast; on the north, great mountain ranges; on the east and south, vast waterless wastes. . . . . Geographically, politically, commercially, "no country is so situated in relation to three great continents and five great bodies of water; none unites such amazing contrasts—perfect isolation and independence, with the ability to go out from this isolation and establish relations with all the greatest nations of antiquity."—*J. Oswald Dykes.*

Tuesday, 28th. Genesis xii. 6 to 9. (Cf. Heb. xi. 9.)

Ver. 6. Once in the land, Abram was still a stranger and pilgrim. He first planted himself in its heart by *"Sichem,"* but outside the city, under the terebinth tree of *"Moreh."* The reason for his position is given in the significant statement that *"the Canaanite was then in the land."* So he had to live in the midst of an alien civilization, and yet keep apart from it. As Hebrews says, he was "dwelling in tabernacles," because he "looked for a city." The hope of the permanent future made him keep clear of the passing present.

Ver. 7. The presence of "the Canaanite" is connected also with the following words, which tell that *"the* LORD *appeared unto Abram,"* and now after his obedience told him that this was the land that was to be his. He unfolds His purposes to those who keep His commandments. . . . . The revelation put a further strain on faith, for the present occupiers of the land were many and strong; but it matters not how formidably and firmly rooted the Canaanite is, God's children can be sure that the promise will be fulfilled.—*Alexander Maclaren.*

This is the first mention of a distinct appearance of the Lord to man. His voice is heard by Adam, and He is said to have spoken to Noah and to Abram; but here is a visible manifestation.—*Bishop E. Harold Browne.*

Here, at the foot of Ebal and Gerizim, in the holy heart of the land, [Abram] received from God his earliest intimation that this was the destined home of his future seed—the land in search of which he had traveled so far. Under the branches of that sacred tree which, after looking down on the cruel and impure rites of many more generations, was still to stand, a venerable landmark in the eyes of his conquering descendants, Abram reared his first rude altar to Jehovah on the soil of Canaan. It was his response to God's word: *"Unto thy seed will I give this land."* It expressed both confidence and gratitude. It was his way of taking the country in possession.—*J. Oswald Dykes.*

Ver. 7, 8. Abram set up his altar along the line of his march. Blessed are they whose way is known by marks of worship. The altar is the highest seal of ownership. God will not lightly forsake His temples. This setting up of the altar shows that our spiritual life ought to be attested by outward sign and profession. Abram had the promise in his heart, yet he did not live a merely contemplative life; he was not lost in religious musings and prophesyings—he built his altar and set up his testimony in the midst of his people, and made them sharers of a common worship.—*Joseph Parker.*

Blessed, thrice blessed, is the man to whom life is, as it was to Abram, dotted over with memorials of communion with God.—*F. W. Robertson.*

Wednesday, 29th. Genesis xii. 10 to 20.

Ver. 10. As there was no artificial irrigation, Palestine necessarily depended on the annual rainfall and the heavy sea mist that came up from the Mediterranean at certain times of the year.—*W. H. Griffith Thomas.*

Here Egypt first comes into the sacred narrative, and furnishes another illustration of the law of a "first mention," as an index of what follows. Egypt (Hebrew, *Mizraim*) means what "binds or straitens, troubles or oppresses"; and from this first mention, on to the last (Rev. xi. 8), Egypt is always a type of the snares and fetters of a wicked world.—*A. T. Pierson.*

Ver. 13. This was a half-truth (cf. xx. 12). Verbally it was correct; but really it was a lie.—*W. H. Griffith Thomas.*

Ver. 16. Abram "had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels." Substantial proofs, the natural heart would, doubtless, say, of the rightness of his step, in going down to Egypt. But, ah! he had no altar, —no communion. Egypt was not the place of God's presence. He lost more than he gained by going thither. This is ever the case. Nothing can ever make up for the loss of our communion with God.—*C. H. Mackintosh.*

Ver. 17. Besides effecting its immediate purpose, this visitation might have taught Pharaoh that a man cannot safely sin within limits prescribed by himself. He had not intended such evil as he found himself just saved from committing. But had he lived with perfect purity, this liability to fall into transgression, shocking to himself, could not have existed.—*Marcus Dods.*

Ver. 18, 19. Of all virtues the Egyptians set greatest store by truth.—*Marcus Dods.*

To be reproved by the heathen for telling lies! There is a lesson here to us who are Christians. When men of the world can justly blame men of the Church, how deep is the stain of guilt which has fixed itself in the very substance of our character! There is another lesson here which we need quite as much: the lesson of Divine for-

bearance with human infirmity. God did not cast off Abram, or sending him back to Ur of the Chaldees—a man disgraced and condemned. God forbid that I should make any excuse for sin! Yet there are sins that come out of weakness rather than out of love of sin for its own sake. Abram's sin arose rather from weakness than depravity. A great fear seized him. A sudden squall from the hills struck his little boat sharply, and for the time being he foolishly took his affairs into his own hands. "Let him that is without sin cast the first stone" at Abram.—*Joseph Parker.*

Thursday, 30th. Genesis xiii. 1 to 4.

Ver. 1. "Abram went up." It was *up* in more ways than one—from a low moral plane to the higher plains of sturdy heroism and obedience to the truth.—*J. R. Miller.*

"Into the south." Not southward; for Canaan was north of Egypt; but into the southern part of Canaan. This part of the land is called "the south" and "the south country" (Josh. x. 40; xi. 16).—*Bishop Richard Kidder.*

Ver. 2. "Out of Egypt" Abram brought vastly increased wealth. Each time he encamped quite a town of black tents quickly rose around the spot where his fixed spear gave the signal for halting. And along with him there journeyed his nephew, apparently of almost equal, or at least considerable, wealth; not dependent on Abram, nor even a partner with him, for *"Lot also . . . . had flocks, and herds, and tents."—Marcus Dods.*

Ver. 3, 4. Abram left Egypt thinking meanly of himself, highly of God. This humble frame of mind is disclosed in the route he chooses; he went straight back *"unto the place where his tent had been at the beginning; . . . . unto the altar, which he had made there at the first."* With a childlike simplicity he seems to own that his visit to Egypt had been a mistake. He had gone there supposing that he was thrown upon his own resources, and that, in order to keep himself and his dependents alive, he must have recourse to craft and dishonesty. By retracing his steps and returning to the altar at Beth-el, he seems to acknowledge that he should have remained there through the famine in dependence on God.

Whoever has attempted a similar practical repentance, visible to his own household and affecting their place of abode or daily occupations, will know how to estimate the candor and courage of Abram. To own that some distinctly marked portion of our life, upon which we entered with great confidence in our own wisdom and capacity, has come to nothing and has betrayed us into reprehensible conduct, is mortifying indeed. To admit that we have erred, and to repair our error by returning to our old way and practice, is what few of us have the courage to do. . . . . Yet our only hope lies in a candid and straightforward repentance, in a manly and open return to the state of things that existed in happier days and which we should never have abandoned.—*Marcus Dods.*

Friday, 31st. Genesis xiii. 5 to 10

Ver. 7. "The Canaanite and the Perizzite dwelled then in the land." No doubt their flocks helped to lessen the pasture which had already suffered from want of water, but I wonder whether we are not entitled to say that Abram did not want these strangers to hear any quarrelling amongst the Lord's people. . . . . This is, at all events, a lesson which we may learn and put in force to-day. The world overhears the Church, and if we scold, and fret, and throw hard words at one another, the world may mock us and say how mighty must their God be Who cannot still the noise of their vanity and pride. . . . . Let us give none occasion to the enemy to blaspheme. —*Joseph Parker.*

Ver. 8, 9. A soul truly living in the contemplation of the future, and filled with God's promises, will never be eager to insist on its rights, or to stand on its dignity, and will take too accurate a measure of the worth of things temporal to get into a heat about them. The clash of conflicting interests, and the bad blood bred by them, seem infinitely small, when we are up on the height of communion with God. An acre or two more or less of grass land does not look all important, when our vision of the city which hath foundations is clear. . . . . Abram could fight, as Old Testament morality permitted, when occasion arose, as Lot found out to his advantage before long. But he would not strive about such trifles.—*Alexander Maclaren.*

It is certain that, let Nature range where it will, let it take its most comprehensive grasp, its boldest and highest flight, there is never the slightest danger of its laying its hand upon Faith's treasure. It will seek its portion in quite an opposite direction. Faith lays up its treasure in a place which Nature would never dream of examining and, as to its approaching thereto, it could not if it would; and it would not if it could. Hence, therefore, Faith is perfectly safe, as well as beautifully disinterested, in allowing Nature to take its choice.—*C. H. Mackintosh.*

Ver. 10. *"Sodom"* was *"like the land of Egypt."* In Rev. xi. 8 again Sodom and Egypt are linked. Thus, at the two extremes of Bible history, this likeness is especially noted, because both stand for snares to the believer. *"Sodom,"* with its lusts of the flesh, nearly ruined Lot, as *"Egypt,"* with its lusts of the eyes and pride of life, entangled Abram.—*A. T. Pierson.*